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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., OCTOBER 25, 1873.

No. 1.

THE MYSTERY OF THE JEWELS.

BY JANUARY SEARLE.

Strange children of the dark and gloomy mine !
Yeradiant jewels, bright as Sheba's eyes,
That flame with colors of such passionate dyes
As rainbows can net match nor sunset skies,
Though born of darkness where no sun can shine !

Like vestal virgins, in that mystic fire
Which's the source of your eisfulgent rays
You offered burning sacrifice of praise
Through' the long worship of your silent days,
Ere primal monsters in the bloody mire,
Which, pecked with slaughter, did each other tear ;
Or all the ugly geologic dream,
Which like some nightmare in God's brain doth seem.
Instinct with dreadful life, on earth had bocu,
Or flying reptiles filled the twilight air.

O children of the mysteries that dwell
In the lone caverns of the secret earth,
Where thinking Nature brings to wondrous birth
Iron and gold and metals of great worth,
What chemic marvels could your dumb tongues tell !

Ye are the flora of the central gloom,
Flowers of the gardens which no light have known,
Who had no spring, for whom no seed was sown,
But, born in blossoms, bloom with God alone
In the dread darkness of your living tomb.

What mean your eyes, like azure all afame?
Your sapphire lustres, where strange secrets hide,
As hides the burning love of some dark bride
In her strong heart concentrate in its pride,
And unresolved if love be but a name ?

Deathless as stars, which are the flowers of heaven,

Ye float the hoary centuries of time,
And shine immortal in your robes sub lime,

Undimmed by rusty age or frosty rime,
In that wide realm which to your rule is given.

Kings of the darkness ! makers of the light!
A matchless archimage of colored sheen !
Gold, purple, crimson, and emmaingled green,

Azur and amber, burning all unseen,
Like some cathedral window in the night.

What are ye, O ye mysteries of life?
Whence com ye ? and I pray you tell me why

Your glory can not fade, your beauty die
But lasts forever like the jewelled sky,
Though earthquakes rend your places in their strife ?

The topaz blazing like doves' necks on fire,
Or Alpine glaciers in the sun uprise,
Wrapped in the smoke of burning amethyst,
And diamonds by the passionate lightning kissed,
And emeralds robed in June's bright green attire !

I will not think that ye were made for pride,
Nor yet for vanity nor courtly shows,
Nor to enhance the beauty of the rose
Which, in warm gules, upon some fair cheek glows

Of lovely maiden or voluptuous bride.

I hold you dearer and for holier use
Than servitude to Fashion's painted jays,
Or men or woman, in their senseless craze,
Such as the maddening dance or mask displays,
When impure hands your holy light abuse—

Hands all on fire with flames of loveless lust,
Whose touch doth quicken the unhallowed brood
Of lawless passions in their burning blood,
Consuming all pure thoughts and feelings good,

Which love celestial worships with high trust.

Ye are the kings that rule the inner earth,
A sacred brotherhood of beauteous souls
Which, while this ball in jubilant music rolls,

Bearing all mortals to their final goals,
Shall shine symbolic of eternal birth,
And whisper in the ears of passing men
The mystic watch-word which unlocks the gate

Where sits the Janitor of Time instate,
Ancient of days ! to hail the good and great,
And write their names with his immortal pen.

God wrote His secrets on your burning brows,
And sealed them in the colors which He gave,

To be truth's symbol in your voiceless grave,
And speak of things which have the power to save,
When lived for love which from the great soul grows.

Methinks I read your mysteries, and find
The inspiration of your high arcane
Descending on my soul in language plain,
Illuming all the chambers of my brain,
Like mighty wings of fire upon the wind.

Ye were created for divine employ,
For holy worship with the priests of dawn,

O grand Apocalypse of jewels ! worn
On Aaron's ephod ! glittering with the morn

With truths celestial which have no alloy.

I hail ye, O my lovers ! greet with love
The glory of your beauty ; and I know
That in your blood another life doth flow,
Which solves the mystery of your part below—

Your forms, the fable of the life above,
In part at least ; part of the living dream
Which shuts us in the prison of the dark
Where brutal shapes of matter, bald and stark,
And forms, celestial leave alike their mark,
And nothing is which it to us doth seem.

MEDITATIONS ON FOOD: HISTORIC,
ÆSTHETIC AND GENERAL.

If all the choice morsels, with which men of the different races inhabitating this terrestrial sphere, delight to tickle their palates and satiate the cravings of their interior economy were set out in full array on a dinner table in front of a committee of the representatives of the peoples, nations and languages that dwell in all the earth, with what dismay would each one start back, what disgust would fill the mind, what loathing would cause the nasal promontories on the black, white, yellow and red faces around the board to point upwards towards the azure vault of heaven? Doubtless each one would see some dear familiar object which would cause the mouth to water and the teeth to tremble with desire to be up and doing, but perchance the proximity of the loved one to some hated dish would make one pause and turn away with a sigh thinking that evil companions had corrupted the good qualities of the favorite. Still, after a time, each seat around the groaning board would be taken, each dish attacked by some one or other. One of our committee men, after gazing with longing eyes, would fall to work on a tempting piece of a nicely roasted baby-grunter, while his Israelitish neighbor fleeing from it as from the face of a serpent, would turn with greater complacency to the locust, the beetle and the grasshopper. A dashing Broadway belle would, without hesitation, place beneath her dainty girdle innumerable bivalves; her Parisian counterpart would, with the same good feeling, quietly dispose of a series of frog patties; a sister from the South Seas—a pretty brunette—would calmly pick the flesh off the trotters of a roast missionary; while an Esquimaux beauty would musingly toy with a nice little piece of the sweet fat of some mighty monster of the deep, goodnaturedly, however, leaving the bones to support the trim waists of the eaters of oysters and frogs. Some of the beauqueeters would, with fear and trembling and holy honor, refuse the most tender morsel of well-cooked steak, but would not object to gorge themselves with the products of the rice-fields to such an extent as would appal their European comrades. One would prefer an animal dietary, another a vegetable, a third a mineral, while yet a fourth wou'd, like Luther of old, not shrink from a Diet of Worms. What one would consider good meat, another would deem rank poison. Yet our cosmopolitan committee would

quickly show by the emptied stoneware on the table, by the rubicundity of their countenances and the rotundity of their garments that mankind is "of half that live the butcher and the tomb."

But to cease from generalisations and to descend to particulars, let us try and answer the question, what do men really like to live upon? Not what can they live upon, for stern necessity knows no law, and many a man has to eat "pratees and buttermilk," where he wou'd fain partake of roast beef and plum pudding.

The tit-bits of mankind are almost as numerous and varied as are his thoughts. Listen to what the gentle writer of the essays Elia says: "Of all the delicacies in the world *mundus edibilis*, I will maintain roast pig to be the most delicate, *principis obsoniorum*. I speak not of your grown porkers—things between pigs and pork, those bobbydehoys—but a young and tender suckling, under a moon old, guiltless as yet of the sty, with no original speck of the *amor invunditiae*, the hereditary failing of the first parents, yet manifest, his voice as yet not broken, but something between a treble and a grumble, the wild forerunner, or *praeludium* of a grunt. There is no flavor comparable, I will contend, to that of the crisp, tawny, well-watched not over-roasted, crackling, as it is called, the very teeth are invited to their share of the pleasure at the banquet in overcoming the coy, brittle resistance, with the adhesive oleagenius, O, call it not fat! but an indefinable sweetness growing up to it, the tender blossoming of fat, fat cropped in the bud, taken in the short, in the first innocence, the cream and quintessence of the child pig's, yet pure food; the lean, no lean, but a kind of animal manna, or rather fat and lean (if it must be so) so blended and running into each other, that both together make but one ambrosian result or common substance." Thus does the author of a "Dissertation on roast pig," praise in fervid and glowing terms the flesh prescribed by the law of Moses, making it the *summum bonum* of the epicures desires. Few scholars, however, will be found who prefer partaking of strong and coarse Hogg to feasting on the soft and tender Lamb. Adam Clarke, the well-known author of the commentary which bears his name, was once called upon to say grace where a roast porker formed the principal dish upon the festive board. The Doctor (whose studies in Hebrew had rendered him rather Jewish in some of his ideas) thereupon said, in anything but pleasant tones:

"Oh, God, if Thou can't bless under the

gospel what Thou did'st curse under the law, bless this pig!"

To the Italians in the brave days of old—those heroes who bore the dreaded eagles of Rome triumphantly over the known world—a pig stuffed with asafoetida was delicious, and a sow trampled to death and then cooked, a dish excelling the ambrosia of the gods.

The hunter, on the western prairies with his unerring rifle-ball, brings to the ground the strong buffalo, and its juicy, fat-streaked hump, roasted with primeval art between hot stones, is to this desert rover the greatest of delicacies; and as the lonely meal is eaten the toils and troubles past are forgotten, and the wanderer well nigh imagines himself a denizen of the happy hunting grounds of his Indian neighbors. The herdsman on the table land of the distant east catches the fattest of his kine, lifts with his keen knife the hide and cuts a quivering steak from the living flesh from the moaning beast; he then recovers the wound and sits down to his noon tide meal as happy as a Prince. Even in this present year of grace there are in the world nearly two millions Cannibals that each other eat, the Anthropophagi. The motives that actuate these men are said to be hunger, revenge, superstition and a gluttonous longing for a kind of flesh said to be appetising.

In Paris, even before the great war, the gourmands and epicures were sounding aloud the praises of horseflesh and comparing its virtues with those of beef to the great disparagement of the bovine; but during the late siege, when the German hosts cut off all supplies, and the gay Parisians had to content themselves with what they could get, between 600 and 700 horses were daily sacrificed to supply the cravings of the people, and the flesh was sold at a frank and a half per pound. Now hippophagy seems to have established itself in France as a national habit. According to a recent official return during the first half of the current year 5,186 horses, mules and donkeys—the former, of course, greatly predominating—have been eaten in Paris.

The Conscript Fathers of Rome, although not anthropophaginians, considered donkey flesh a luxury, and asses' meat better and dearer than deer.

The poor French during their troubles made a trial of puppy-dogs and found so palatable that the market price soon rose to two francs a pound. There were not, however, the first who proved the good qualities of this faithful friend of man: in some of the South Sea Islands dogs are fattened with vegetables, which the na-

tives most persistently—after the manner of good housewives at Christmas-tide, with their gobblers—cram down their throats when of their own accord these curs will doggedly eat no more. Under this course of treatment, as a matter of course, poor doggy becomes so exceedingly stout that he can scarcely waddle : his doom is then at once sealed, like a muffled bell his departing knell or yell is heard half smothered by the thick layers of his adipose tissue : the ruthless Polynesian most scientifically strangles him and speedily the faithful creature lies peacefully and quietly in the stomachic regions of his fond owner. The natives of Guinea, also, have a high regard for dogs as food : at one time it was not an uncommon thing for a negro of that golden coast to give a large fat sheep in exchange for a well conditioned dog, and then eat so much of the flesh as to show himself a veritable original Guinea-pig. Even the ancients, those earliest and greatest of the followers of Epicurus, esteemed a young and fat pup most excellent eating : Hippocrates, one of the first members of the College of Physicians and Surgeons, places it in the same rank as mutton and pork. The Romans greatly admired unweaned doggies, esteeming them when properly cooked with all requisite seasonings, concomitants, fixings and *et ceteras*, a meal in which the dwellers in cloud-capped Olympus would delight to share. This taste the inhabitants of the Seven-hilled city no doubt acquired from their famous founder, whoat his first introduction to readers of history is represented—with his baby brother—comfortably curled up on the warm breast of a tawny wolf, cooling drawing away the food which Dame Nature had supplied solely for the use of the matron's own little ones.

While the inhabitants of the “ten thousand little isles round which the immense Pacific smiles” fatten dogs for their table, the “heathen Chinee”—that wonderful man who goes to war clad in silken mail, bearing huge umbrellas and trusting to frighten away the barbaric foe by the ear-piercing rattle of his drums—in times of peace goes to market carrying for sale, delicately arranged upon neat white sticks carefully fattened rats—with nicely curled tails and long sharp claws,—certain to find a good customer among the lordly mandarins who rule the land of the Celestials. (Query. Have the proprietors of rat-pits and the owners of terriers in the neighbouring Republic found any scarcity of their objects of sport since the advent of John Chinaman?) The Heavennies do not neglect the larger animals ; in Canton, dog chop eating houses are to be met with at almost every corner : a late

writer says that the meat is prepared with great care and there is nothing disagreeable about it to the senscs of sight or smell. The cat—that ornament and cantatrice of the attic, and spoilt foundling of the parlor, is said to afford fine white and tender food. In Canton there is a cat and dog market, the cats took very vixenish, and ever and anon are swearing at the purchaser, and then again mewing piteously as they think of their coming doom ; but the fat chubby dogs—lick playfully the hand of the vendor, barking incessantly and wagging their tails with pleasure, doubtless, at the thought that they will yet do some good to mankind. The native of South Africa scorns such small fry as sucking pigs, puppy-dogs, diminutive rats and spitting cats : naught will satisfy his desiro save a steak from the carcase of some lordly elephant—of this they will partake most eagerly : and during the recent seige of the fair Capitol of France, the ponderous elephants of the Jardin des Plantes fell before the bullets of the Garde Mobile, while the Parisians, who tried it, found the flesh very tender and not badly flavored, and paid the nice little price of \$6 in gold for a slice of the trunk no larger than one's hand.

(To be Continued.)

MATHEMATICAL QUESTIONS AND ANSWERS.

Cambridge is far-famed for the skill of her Alumni in all Mathematical subjects, hence one may be surprised at the following brilliant answers given at an examination in that University in reply to the query, “Why cannot you make a pin stand on its point?” Number one said, a point has no parts or magnitude and therefore is not, and you cannot make a pin stand on that which is not. Number two replied, you cannot make a pin stand on its head, much less therefore can you make it stand on its point. While Number three said positively, You can if you stick it in far enough.

An undergraduate of Christ Church, Oxford, being requested to define a circle, replied, “A circle is a straight line drawn all round.”

We would ask the Freshmen to try their powers of translation upon the following sentences : “Malo, malo male, quam vivere malo;” and “Mea mater est mala sus.” We beg to say that the latter sentence contains no improper reflection upon any one's maternal progenitor.

The London *Times* corrects a printer's error. In a report of the Archbishop of York's sermon to the British Association, a reference to the “poet laureato” was made to read “Post-Office telegraphs.”

PUBLIC LECTURES.

We regret excessively to hear the report that the Professors of the Queen's University are not going to favor the public this season with a continuation of their popular Tuesday evening lectures. If Dame Rumour speaks true it will be a great disappointment to many of the inhabitants of Kingston and its western liberties—to say nothing of gallant Freshmen and Seniors—for great has been the pleasure derived week by week from the instructive lectures delivered by the occupants of the professorial chairs. We think the citizens, since the late financial troubles of the college, have taken a much greater interest in the success of the institution; having contributed their mites towards the endowment fund, they feel a certain kind of property in the University and like to inspect the interior of the building and hear words of wisdom dropping from the lips of the teachers whenever possible. We sincerely trust that the Professors will make up their minds to favor the outside public this winter, as they have done for the past three or four years.

IN MEMORIAM.

At a regular meeting of the Alma Mater Society, held last Saturday evening, the following resolution unanimously was passed :

Resolved, That the Alma Mater Society of Queen's College learns with deep regret the death of Mr. Alex. McRae, who was held in the highest esteem by its members.

That the Society desires to express its heartfelt sympathy, and to condole with his friends and relatives in their bereavement.

ELOCUTION ASSOCIATION.

The regular Friday evening meetings of this Society have been resumed, and are, we understand, largely attended. The members purpose giving a public literary entertainment at an early date. We will give a more extended notice of the workings of this society at a future date.

The recent pilgrimage to Para-le-Monia has brought no less a sum than \$500,000 to that place, and it is proposed to erect a shrine which will surpass in splendour that which the pilgrims' forefathers erected over Thomas a Beckett.

The death of the great painter, Landseer, recalls the anecdote relating of Sydney Smith, who, being asked to sit for his portrait to the delineator of the canine race, replied, “Is thy servant a dog that he should do this thing?”

Queen's College Journal.

KINGSTON, OCTOBER 25, 1873.

PROSPECTUS.

THE STUDENTS OF QUEEN'S UNIVERSITY AND COLLEGE, believing that a Paper in connection therewith might be established with advantage to Undergraduates, Graduates, and all connected with the Institution, have resolved to take such steps as may best secure the accomplishment of this object.

Various considerations induce them to undertake this step, and to hope that it will meet with the success which is anticipated. The want of a paper in which to give expression to their opinions upon questions of general and academic interest, is much felt. It is believed that such an organ would infuse a livelier interest into their College life—would afford information upon subjects deeply interesting to every Student—and would in an eminent degree tend to strengthen the bond which should ever unite Alumni to their Alma Mater. The University is one of the oldest in the Dominion, and has upon its roll a large and respectable number of Graduates whose willing co-operation can be relied upon; it has also numerous and influential friends warmly interested in its prosperity, who, it is hoped, will regard the project with favour. These facts afford ample ground to hope that it will meet with that degree of public patronage which shall ensure its complete success.

The paper will be called the "QUEEN'S COLLEGE JOURNAL." It shall be issued fortnightly at the rate of Fifty Cents for the Academic year of seven months, payable in advance. The first number will appear on the 10th October next. Its object shall be two-fold. Firstly—to foster a literary taste among the Students, and to afford them an opportunity of giving expression to their opinions on the leading topics of the day. It is also intended to serve as a bond of union between the University and her Alumni, and to sustain the interest of the latter in the prosperity of their Alma Mater, after they have left her halls.

Secondly—to furnish such information upon Collegiate and other matters as will be not only valuable to the Student, but it is hoped, interesting to the intelligent public generally. The "Journal," moreover, is designed to supply the need, felt at present, of instruction in the principles and practice of Journalism, the great practical importance of which has been recognized in several leading Universities,

in the United States, by the establishment of a Chair for instruction in this branch of study.

The manner in which the Educational Institutions of this and other countries are managed—the improvements which may from time to time be effected—the relative prominence due to particular studies—and the desirableness of introducing others to meet the exigencies of our practical age, will be discussed in its columns. Articles on literature, science and questions bearing more directly upon the interests of the community shall also be admitted. From time to time papers will appear on the great questions now agitating the scientific and literary world, from the pens of professional gentlemen in connection with the University.

The Editors promise to spare no pains in making the columns of their Journal as interesting and instructive as their time and resources will allow; and it is hoped that they will be seconded in their efforts by an appreciative community, upon whose liberal patronage the success of the paper must in a great measure depend.

Such was the Prospectus issued by the originators of this Journal at the close of the last academic year. The editorial "We" now hasten to repeat their plighted word, and in this number make our bow to our subscribers, and stand, caps in hand ready to hear the remarks with which our first public appearance will be greeted, and to receive subscriptions—which are payable invariably in advance. Our aims and objects are fully set out above, and to the general public we would say that, if at first we don't succeed in pleasing them, we will follow the advice of Dr. Watts—or some equally good poet, and "try, try again." To our critics we would say,

"Be to our virtues ever kind,
And to our faults a little blind."

To the Graduates and Under-graduates of sister Universities in this glorious young Dominion of ours and in the neighbouring Republic we would say: "Read us candidly, judge us fairly, try us sufficiently, and then if proved unworthy,—reject us." To the Alumni of Queen's University, wherever they may be and in whatsoever estate, we would cry "Rally around us: assist us by your pens and by your tongues: with your advice and with your contributions—pecuniary and otherwise. Help us for we seek to help our Alma Mater, to place her in the position which of right pertains to her as the oldest of royally chartered Universities in the fair Province of Ontario. Help us, for we wish to make our Journal the medium by which the souls of Graduates, far-scattered over

this mundane sphere, may hold converse with those dear ones with whom they toiled across the "Pons Asinorum" only to wander in the entangled maze of Binomial Theorems, Conic Sections, Statics and Dynamics, or meander gently through the flower-clad fields of the classic writers of ancient Greece and Rome! Help us for we seek to accomplish many a good work!"

THE ENDOWMENT SCHEME.

Towards the close of the year 1868 the Government of Ontario withdrew for the future a grant of \$5,000 per annum, which had for a considerable period been made to the University of Queen's College. To meet this emergency and also provide against an annual loss of \$1,280, incurred through the suspension of the Commercial Bank, the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, (who founded and control the management of the College,) resolved to raise an Endowment, additional to that already possessed by the Institution, of at least \$100,000. This sum was fixed as the minimum amount requisite to maintain the efficiency of the Arts' and Theological Faculties. To be fully adequate for this purpose, it was felt desirable to bring these figures up at an early date to \$150,000. During the last four and a half years the raising of this large amount of money has been going on. It affords us unfeigned satisfaction to be able to intimate that the minimum sum has already been paid to the Treasurer of the College. Upwards of \$10,000 of what may be regarded as good subscriptions still remain unpaid. It is earnestly hoped that these may speedily be realized, that thus a considerable addition may be made to the revenue of the Institution. Those, who have contributions still outstanding, should remember the old adage: "*Qui cito dat, dat bis;*" freely translated—"Cash is double the value of credit."

A feature in the collection of this supplementary Endowment, very gratifying to the conductors of this Journal, is that nearly \$13,000 has been contributed by the Graduates and other Alumni of the University. In the hour of her trial, the sons of Queen's nobly rallied to the support of their Alma Mater. Well-filled cheques came from the shadows of the Himalayas and the Pacific slopes of the Rocky Mountains. Many ministers, who in this new country find it difficult to maintain a station in society suited to their calling, stiuted themselves to lay their offering of \$100, in some cases even \$500, on the altar whence they had lighted the torch of learning. Young barristers, who

scarce had time to forget their maiden speech, vied with their old chums in subscribing to a Fund, which had for its aim the maintenance of those halls, where they had learned to appreciate a superior education. To estimate aright the generosity expressed by the aforesaid sum, representing the sacrifices made by the Alumni of our University, it must be borne in mind that this is a new country—that the oldest of the Graduates have scarce reached mid-life—and that the great majority of them are mere beginners in the world. Are we not justified in the boast : "Happy is the Alma Mater that possesses so loyal sons,—happy the sons who possess a Mother of whom they are so proud!"

Another interesting feature of this great movement is that about \$11,000 have been subscribed by parties not connected with the denomination so closely identified with the College. Most of these are residents of Kingston; but others in various sections of the Dominion have voluntarily come forward to testify their sense of the unsectarian liberality with which the Institution has always been conducted.

We trust that the period may never arrive when the Trustees shall declare the Endowment Fund closed. As many Cathedrals on the Continent of Europe are purposely left unfinished so as to stimulate the liberality of the faithful; so the wants of this Fund must ever be regarded as inexhaustible. Additions will be required from time to time to enable the Institution to keep pace with the ever growing demands of the age—the ever expanding resources of the country. The machinery of a College and University is complex and extensive. The needs of such a seat of higher learning are practically limitless. The loyalty of its Graduates—the beneficence of its friends, must for many generations be taxed in equipping new Chairs, founding Scholarships, establishing Prizes and providing other means for qualifying it to encourage studious youth and advance the educational interests of the Dominion.

THE MEDICAL SCHOOL.

The following sketch of the history of the Medical School at Kingston, though from the meagreness of the materials, and the short notice we have had, necessarily brief and imperfect, may not be uninteresting to the students of the Royal College of Physicians and to the Graduates in Medicine of former years. Many of those latter who attended the first lecture given at Queen's College are now ranking amongst the leading Medical men of the district, in which they are practicing, two

of them Drs. Yates and Sullivan being now teachers in the school of which they were amongst the first pupils.

The Medical Department of Queen's College was indebted for its origin to the action of the Hon. John A. Macdonald and Professor Williamson, who, thinking that there then existed a great need for the formation of a Medical School in Upper Canada, called a meeting of the Medical men of Kingston for the purpose of organising a Medical Faculty in Queen's University. At that time the only Schools in Upper Canada were Trinity College, Toronto, and Rolph's School of Medicine, (now the Medical Department of Victoria University), the first of which alone possessed the power of granting the degree of M. D., and would only exercise that right in favour of members of the Church of England. Consequently, all others were compelled to go to McGill University to obtain their degrees. To remedy this state of things it was agreed that a Medical Faculty should be organized for Queen's University, and the following Medical men formed the first Faculty: the late Dr. Sampson, who took the chair of Clinical Medicine and Surgery, was President; Dr. Stewart, that of Anatomy and Physiology; Dr. Dickson, that of Surgery; Dr. Yates, that of Medicine; Dr. Strange, that of Materia Medica; and Dr. Hayward, that of Midwifery. Dr. Strange however finding himself unable to attend to the duties of his chair resigned before the first session, and his place was supplied by Dr. Fowler. The first session, 1854-55 was attended by twenty-three students, the second by forty-seven, of the third I have no list, but sixty-four were registered during the fourth. The success of the new Medical School excited violent opposition both in Toronto and Montreal, and attempts were made in the "Medical Chronicle" by depreciating the attainments of its graduates to dissuade students from attending it. The charges made however, were ably refuted by Dr. Stewart who took up the pen in defence of the College, and the result, from the notoriety thus attained, was rather beneficial than otherwise; the number of students continued to increase year by year, the number of students registered during the Session of 1850-51 being ninety-seven. During this season of prosperity various changes had taken place in the Teaching Staff, chiefly by the formation of new Chairs. Dr. Hayward retired after the first Session and was succeeded by the late Dr. Litchfield, who held the Chairs of Midwifery and Jurisprudence, being assisted in the latter by Alexander Campbell, Esq., now the Hon. A. Campbell. There was no regular Professor of

Chemistry, the duties being performed by Professor Williamson until 1858, when Dr. Lawson was appointed Professor. In 1860 in consequence of a new Medical Act in Great Britain, one of the sections of which provided that no Professor should hold more than one Chair, Dr. Litchfield resigned that of Midwifery, and Dr. Lavelle was appointed in his stead. Hitherto the success of the School had been complete, the number of Students was yearly increasing, and its Graduates everywhere commanded the confidence of the public. This prosperity however received a sudden shock from which it has never recovered owing to sad events on which it is not our purpose to dwell, but the results were the resignations of Dr. Stewart, Dr. Dickson and Dr. Lawson. After Dr. Stewart's retirement his chair was subdivided, Dr. Kennedy taking Anatomy, and Dr. O. Yates, Physiology. The vacancies caused by the resignation of Dr. Dickson and Dr. Lawson were filled up by the appointment of Dr. O. Yates to the chair of Surgery, Dr. Maclean to that of Physiology, Mr. Robt. Bell to that of Chemistry. Serious injury was also done to the College at about this time by the withdrawal of the Government grant of \$1,000 which it had enjoyed since the commencement. This with the changes then taking place in the law of the Province relating to Medical Education contributed much to the lessening of the number of Students. The cordiality between the Trustees and Medical Professors having been seriously shaken by all these changes, it was thought by some of the Professors that the Medical Department might get on better if free from University control, and accordingly in 1866 some of them resigned their appointments and made application for a separate Charter, which was granted, and the Royal College of Physicians and Surgeons began the Session of 1866-77 independently. At first some of the older Professors refused to join in the secession, and for some years the number of students remained very small, scarcely exceeding that of the first Session; during the last three or four Sessions however the number of entrants has each year been greater than that of the preceding, and as all connected with the College are now working with a common aim to the prosperity of the Institution and advantage of its Students, we have reason to hope that we shall in a few years rival the prosperous state of things in the early years of the College, and regain the position of being the leading Medical School of Ontario.

In order to increase the harmony and good feeling amongst the students and to

promote the diffusion of knowledge amongst them, as well as to form a bond of union in after years, (by the exertions of a few of the more active) a Society was formed last year for debate, to which the name of "Atsculapian Society" was given. This held its meetings weekly all last session in one of the class rooms granted for that purpose by the Faculty. This Society which last year numbered over thirty members, most of the Students having joined it, will it is hoped not be a rival of the Alma Mater Society, but serve an equally useful purpose amongst the Alumni of the Royal College of Physicians and Surgeons, that the older sister society does amongst those of Queen's University.

UNIVERSITY DAY,

Friday, the 17th instant, was observed this year as University Day, instead of the 16th, which had been appointed by the churches as a day of thanksgiving. Agreeably to announcement, the students assembled in Convocation Hall. Before the special business of the day was begun the Principal took occasion to give an address to the students. We are enabled to give the substance of a part of it :

Gentlemen, said the Principal, University day is with us the anniversary of the date of the Royal Charter, granted in the year 1841, wherein her Gracious Majesty, the Queen, by her "Letters Patent," secures to Queen's College at Kingston, the style, rights and privileges of a University. The observance of it is a comparatively modern arrangement. There is, however, an evident propriety in keeping it as a holiday—a propriety which students are not likely to dispute. Besides, we are thereby enabled to dispose of a number of matters of business, which the officers who are charged with the duty of attending to them, cannot overtake so well at any other time—matters which it is an advantage to get rid of thus early after the close of the matriculation examinations. Moreover, it makes a good starting point for that vigorous application to study which forms the principal feature in every properly spent session. Hitherto our observance of it has consisted exclusively of cessation from class-work and attention to those regulations on account of which you are required to be here to-day. But I am very desirous that something else, something that has less of the character of purely academic business, should be imported into our manner of keeping it. Different Universities have different ways of celebrating their anniversaries. With one the principal part of the programme is the planting

of a tree, with a third it is a procession, and with yet another it is a contest by the students in athletic sports. I attach great importance to a sufficient indulgence by you in out-of-door physical exercises, and for that reason I am inclined to favor the last mentioned of these, namely, athletic sports, just as for that reason I am delighted to see the heartiness with which you have already this session, betaken yourselves to the healthful game of football. The question being yet open, until it should yet be decided, I am sure I shall be glad to receive from those of you who are best qualified to give counsel in regard to it, some practical suggestions which may lead to a useful and satisfactory result.

I shall now allude to the attendance of students in the classes of the faculty of arts. Most of you are probably aware that for a number of years your *Alma Mater* was beset with trials and difficulties of so formidable a character as to threaten her very existence, chief among which was the overpowering financial embarrassment caused by the suspension of the Commercial Bank, followed closely by the action of a Government unfriendly to the continuance of Legislative grants to denominational colleges. To expect a speedy and complete recovery from such disastrous occurrences was almost like hoping against hope, I can assure you these were felt to be dark and discouraging days, and that it required an extreme exercise of patience, determination and steadfastness to resist the temptation to despair of an auspicious change in the signs of the times. The uncertainty and doubtfulness which invested the period I am referring to had for our interests a most prejudicial effect in those sections of the country from which in the earlier history of the college the greatest number of our students was wont to come. And who, indeed, could be expected to encourage young men to enrol themselves as under-graduates of a University, with regard to which there was not an assured belief that it would survive long enough to admit of their graduating? And who would attach any value to the degrees of a defunct University? The consequence was that for a number of years the attendance diminished, session by session, until it fell so low that one can have no satisfaction in recalling it, except for the purpose of contrasting it with the change that ensued upon the passing away of the more imminent dangers to which the University and College were exposed. Let us notice with thankfulness the gradual return of former prosperity, just as soon as it could be expected to appear.

The session before last we enrolled sixteen new students, as against nine for the session immediately preceding. Last session, although the number enrolled was not so great as for 1871-2, there was this important and entirely exceptional fact to gratify and encourage us, that not only all the intrants, but all the under-graduates and non-matriculants of session 1871-2 resumed their attendance. As to the present session, so far as we have twenty-one freshmen in arts, and the total number is fifty, of whom forty are matriculants or under-graduates. It has just happened once in the history of the college that this number has been exceeded. That was in session 1853-9, when the number of intrants was twenty-seven and the total number fifty-three. We have the happiness of welcoming back all the students of last session, except four belonging to the comparatively large class of second year's men. These four are Chambers, Fowler, Liudsay and McRae. The first, with the family of which he is a member, has removed to the United States, still, however, to be a student, and we hope a successful one. The second, who was not an under-graduate, is so situated that he cannot return. The third, who was obliged by sickness to leave long before the session closed, is still, we regret, by sickness disabled from continuing his studies. As to the fourth we are constrained to mourn, what we are tempted to call, his untimely death. You, who are alumni of former sessions, know what a toiling, earnest, devoted student he was. Until within a day or two of his death Alexander McRae held firmly in the belief that he had a call to the highest work in which man can engage—the work of the ministry. In the strength of his belief, in spite of a constitution physically weak, he toiled on with unflagging perseverance, contending successfully against a defective preparation for college. Compelled to leave before the close of the session his heart was still in his work. Although separated from us he was with us in spirit, and clung eagerly to the hope of joining us here again. But this was not to be. Shortly before his death when assured by his medical attendant, that he had not long to live, an expression of disappointment, because the hope of his life was not to be realized, escaped his lips, and this was immediately followed by an expression of submission to the Divine will. Gentlemen, his excessive application to study persisted in, I know, against admonitions, is a warning to you that health is in no way whatsoever a thing to be trifled with. His exemplary sincerity and earnestness of spirit, his

amiable, respectful and honorable deportment are traits which you cannot too dutifully imitate, especially at his promature death is one of innumerable premonitions as to the shortness and uncertainty of life.

With much reason for thankfulness as regards numbers, the present time being compared with almost immediate past, our encouragement and hopefulness for the future will be as complete as existing circumstances will allow, if you, who are to be with us during this new session, shall so comfort yourselves as to merit an approval, not excessive in its exhortings, but to be gained only by your observance of those conditions, which are the best for yourselves, while they are necessary for the maintenance of discipline and order. I mean such conditions as these: Diligent application to work, a scrupulous conformity to the laws and statutes defining your duties, a proper respect to the authorities, a frank, courteous and gentlemanly bearing towards one another, and a jealous maintenance of the rights and privileges of the University of which you are members. These conditions you have pledged yourselves to comply with to the utmost of your ability. Nothing, be assured, will so conduce to your comfort and our happiness as an earnest endeavor on your part to be faithful and true to this reasonable pledge.

The Principal then spoke of matters which referred particularly to the duties of the students during the coming session. The address was listened to with great attention and elicited much applause from the students.

OPENING OF QUEEN'S UNIVERSITY.

The thirty-second Session of Queen University was opened on Wednesday afternoon, October 1st. The very Rev. Principal Snodgrass presided, and with him on the platform were seated the Professors of the University and a number of the Professors of the Royal College of Physicians and Surgeons with a fair sprinkling of graduates. The Principal opened the proceedings with prayer, and afterwards introduced Professor Watson, who delivered the inaugural address, having chosen for his theme "Education and Life." The learned gentleman treated the subject in a manner of which we cannot speak too highly, and the Alma Mater Society have resolved to publish the address in pamphlet form, as an honor to Professor Watson and at the same time to afford the public an opportunity of carefully perusing it. At the close of the lecture the Principal made several announcements of Special Prizes offered by graduates and ex-students, and that he was prepared to receive more such donations should any of the Alumni deserve to make them. He also stated that the College was now on a firmer footing than it had been for years; the dark clouds that hung over it when the Government Grant was withdrawn had happily passed away and the Endowment Fund provided by those who had the interest of the University at heart, was now fully ample to sustain the expenses annually incurred. The number of Freshmen this year is unusually large and the confidence formerly reposed in the Uni-

versity has been visibly increased. The Matriculation Examinations took place on the 2nd, 3rd and 4th, and below we give the result:

ORDER OF MERIT—FIRST YEAR.

1. John Reeve Lavelle, Kingston Collegiate Institute.

2. Louis Shannon, Kingston Collegiate Instituto.

3. William Henderson Irvine, Murvale, Kingston Collegiate Institute.

4. Alexander McKillop, Lanark.

5. Peter O'Brien, L'Original.

6. James Wilson, Motherwell, Perth.

7. David Philip Clapp, Demorestville.

8. Harry Dyckman, Kingston.

9. James Cumberland, Adjala.

10. John Hamilton, Cataraqui.

11. John Strange, Kingston Acadamy.

12. Honry Lunen, Litchfield,

13. Chas. McDowell, West Guillimbury. } equal.

SECOND YEAR.

1. James George Stuart, Toronto.

2. John Ferguson, Belleville.

3. Thomas Wilson, Wardsville.

4. Patrick Anderson Macdonald, Gananoque.

5. John Brown McLaren, Watford.

6. George Claxton, Inverary.

7. John Mowat Duff, Kingston.

8. Hugh Cameron Dewittville, Q.

9. Andrew Nugent, Centreville.

THIRD YEAR.

1. Thomas Dickie Cumberland, Adjala.

2. Robt. Walker Shannon, Kingston.

3. Charles McKillop, Lanark.

4. Archibald McMurchy, West King.

5. John Mordy, Ross.

6. William Mundell, Kingston.

7. Alexander Hugh Scott, Charlottenburgh.

8. Geo. Richard Webster, Lansdowne.

9. John Herald, Dundas.

10. John Pringle, Galt.

11. Thomas Stewart Glassford, Beaver-ton.

12. Henry Amey Asselstine, Kingston.

13. James McArthur, East Williams.

FOURTH YEAR.

1. Donald Malcolm McIntyre, King-ston.

2. James J. Craig, Cornwall.

3. John Inkerman MacCraken, Ottawa.

4. William John Gibson, Township of Kingston.

5. George Gillies, Carleton Place.

The Scholarships have been gained as follows :

FIRST YEAR.

1. Watkins—John Reeve Lavelle, (with honor of Mowat.)

2. Campbell—Lewis Shannon.

3. Leitch Memorial (I) William Hen-derson Irvine.

4. St. Paul's Montreal—Alexander Mc-Killop.

5. Allan—James Cumberland.

6. Mowat (Special)—David Philip Clapp.

SECOND YEAR.

1. Synod (1)—James George Stuart.

2. Hardy Memorial—John Ferguson.

3. Aberdeen—Hugh Cameron.

THIRD YEAR.

1. Synod (2) Thomas Dickie Cumberland.

2. St. Andrew's—Charles McKillop.

3. Kingston—Archibald McMurchy.

4. Cataraqui (Special)—Robert Walker Shannon (with honors of Kingston.)

FOURTH YEAR.

1. Synod (3)—James J. Craig.

2. Russel (Special)—Donald Malcolm McIntyre.

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RELIC HUNTERS

The custodian of what had been Garibaldi's straw-stuffed bed in Ischia was heard to mutter, on seeing a lady carrying away a few straws as a relic, "They will do it; I've stuffed it six times already since the General left;" and it is commonly observed that the Royal George and "Napoleon's willow" must have possessed that power of "reconstruction" which Jefferson Davis deprecates in the case of Southerners. It is to be hoped, for the sake of her devotees, that the nut trees under which Marie Alacoque was favored with her curious visions are of equally elastic temperament. A correspondent relates that on the occasion of the late pilgrimage to Paray-le-Monial no fewer than 6,000 pilgrims helped themselves to a twig from the small thicket of nut trees surrounding the statue of the "Blessed." A gendarme stationed to keep guard over the trees permitted moderate thefts, but set his face against the abstraction of what might be called genealogical trees intended for distribution among a large family. A stalwart pilgrim, probably blessed with many devout relations, went so far as to climb up one of the largest bushes, and, deaf to the entreaties of the gendarme, who conjured him to descend, bore away a branch of no ordinary dimensions. After the departure of this pious nutting party, the thicket in which poor Marie Alacoque dreamed and prayed was as bare of leaves within six feet of the ground as if a flock of goats had been turned into it.—*Echo.*

ECCENTRIC PRAYERS.

First-year students in the Theological Hall are respectfully requested not to incorporate any of the following petitions when leading in prayer. An Edinburgh minister of the last century who was somewhat inclined to grumble in his devotions prayed as follows: "Give us not evil to think Thee neglectful of thine own, for we are thine own family, and we have been but *scurvily* provided for this long time." A divine in the last century incorporated into a baptismal prayer the words, "Lord, bless and preserve this young calf, that he may grow an ox to draw in Christ's plough."

Mr. Erskine on one occasion, when preaching before the authorities of Edinburgh, thus gave utterance to his private sentiments with regard to their mental capacity: "Oh! Lord, have mercy upon all fools and idiots, and particularly on the magistrates of Edinburgh." A Rev. Mr. Dickson once indulged in the following elegant kitchen-garden allegory in a prayer, "Diddo thon the kail of thy grace unto our hearts, and if we grow not up to the stature of good kail, Lord make us good sprouts at least." Another of an equally bucolic turn of mind exclaimed, "unless our hearts are mucked with the sharn (manure) of grace, we shall never thrive." That valiant old warrior, Prince Leopold of Dessau, just before the battle of Kesselsdorf, at the head of his troops prayed as follows: "Oh, my God, help us yet this once, let me not be disgraced in my old days. But if Thou wilt not help me, don't help those scoundrels, but leave us to try it out ourselves."

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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., NOVEMBER 8, 1873.

No. 2.

EVENING.

Silent hour of eve,
To meditation blest
Welcome we receive
The gift of thoughtful rest;
Rest from the toiling of the day,
Rest in the thoughts that strew the way.

Far from ocean's roll,
Where furious tempests beat,
Safe the pensive soul
Rests in a calm retreat;
Our little bark in a quiet bay
Rests from the tossings of the day.

Glows the cheerful fire,
Sombre shadows dance
As if some unseen lyre
Their motions did entrance —
As if the dreamy pensive soul
Had thrown its shadows on the wall

Like a heaving sea
Is the restless soul,
Though calm its surface be,
Its waters ceaseless roll.
Beat on this life for ever more,
As billows on the sandy shore.

Calm the evening hour,
Nature hushed to sleep,
Come with mystic power
Thoughts sublime and deep;
Rise in the silence of the night
Like stars that shun the dazzling light.

Solemn twilight time!
Sacred to thought and me;
Solemn was the chime
That sweetly chants from thee.
Soothing the soul to pensive rest,
Enter, thou ever welcome guest!

MEDITATIONS ON FOOD :--HISTORIC, ÆSTHETIC AND GENERAL.

(Continued.)

But I must proceed and leave the further consideration of the beasts of the field which yield their need of food to all-swallowing man. Yet there is still

another four-footed animal which I can not pass over in silence without exciting some croaking: it is a very lively, veryumping animal—the frog. The frog has figured in literature for ages: in the moral writings of the fabulist Aesop, in the dramas of Aristophanes, in the poems of the world-renowned author of "Froggie would a moaning go." Whether his mother would let him or no," and in the works of Mark Twain, this denizen of ponds and swamps holds a conspicuous position. Though for generations he has thus fed the mind, it was not until comparatively recent days that this Bactrianian has been taken to feed the bodies of the *bons vivants* of polite society. The only parts eaten are the legs, and these are beautifully white when skinned and very tender. The consumption in France of these quadrupeds is very great; a single dealer in three weeks sent to that country 200,000 of them; these are sold at Rheims, Nancy and Paris at 13 francs a thousand; they are chiefly obtained from Germany and are imported entire.

If we quit the land and take to the water we find that even larger animals than the bulky elephant are deprived of life that omnivorous man may live and thrive; even the huge Leviathan measuring 60 feet in length and rejoicing in a slender waist of some 30 or 40 feet in circumference, who to amuse himself whacks the water with its lordly tail making a sound heard easily at a distance of two or three miles—and yet this giant of the deep never indulges his stomach with anything larger than a herring—must die that some little Hyperborean may have a winter's supply of food, light and fuel for the young men and maidens of his roundabout snow house or cabin. The Esquimaux and Greenlanders look upon both the blubber and the flesh of the whale as favorite articles of food; they drink the oil with the same avidity that an Anglo-Saxon dandy disposes of a cocktail, a brandy-snash or a sherry-cobbler. Indeed even civilized men who have tasted the whale report, that the flesh of the young when roasted and eaten with pepper and salt is very good and not unlike beef! It is a favorite article of food with the colored population of Bermuda, and it is not despised at the officers' mess. What a supply of pepper and salt would be needed: yea, one would think that mustard, Worcester sauce and pickles would be also necessary accompaniments to a roast whale.

We must not be too severe upon the poor Northerner for his penchant for blubber and train oil, for the oil containing much combustible matter affords, during the process of digestion, a considerable amount of animal heat and where the sun shines but once a year a good stock of animal heat is essential. In fact, Anglo-Saxons can indulge in similar articles of food when residing in the regions around the Pole. A well-known Arctic navigator relates that he had repeatedly seen his men eating tallow candles, when pure animal food was not obtainable, and this they did not from sheer hunger, but as a positive matter of taste—as fair ladies eat candy—induced by the intense cold of the climate. In fact even the most delicate and fastidious young demoiselle, who would shrink in horror from having her ruby lips touched by a moustache hair—in public, will without the slightest hesitation place in her rosebud mouth pieces of greasy, oily fat, which she would never dream of taking in her slender taper fingers.

The Esquimaux and Greenlanders also partake largely of seals whenever a favorable opportunity offers; and we read in a book of travels of a gentleman visiting a cabin near the shores of Hudson's Bay one day while the inmates were squatting around their evening meal, which they considered was one of more than ordinary excellence. It consisted chiefly of raw flesh of seals, fat of whales, uncooked sea-birds, and the entrails of divers animals. A young damsel—the belle of the tribe was daintily biting the inside of a seal to pieces and coquettishly taking the morsels from between her pearly teeth and distributing them to her admirers, who were grouped around her, eagerly expecting her greasy gifts. But, formerly, even in the land of roast beef and plum-pudding, seals occasionally graced the tables of the noble and the great. We read that at a most sumptuous feast provided by Archbishop Neville, the brother of the great King-maker Warwick, in honor of Edward IV, when the board literally groaned with all the dainties of the day, gathered regardless of trouble or expense from the North, and from the South, from the East and from the West, among the extraordinary rarities were twelve seals and porpoises!

'Tis not my intention to dilate on food furnished by the birds of the air to the human race; turkeys, ducks, geese, chickens, *ethoce genus omne*, are too common every day affairs to detain us; and the veriest tyro in gastronomic science, even Lord Macaulay's school-boy—knows of the luxurious Romans who had at their banquets dishes composed entirely of the tongues of nightingales and the brains of pheasants, who, yet nevertheless, considered the coarse flamingo precious good eating. All have heard of that celebrated King of the East who had a dainty dish set before him, of four and twenty blackbirds baked in a pie; by the way, the great Reformer Cranmer forbade any ecclesiastic under his control and within his archiepiscopate to have more than six black-birds baked in any one pie. Man gobblets up birds which fly through the heavens every day in the year; nor is he content with their bodies, he must eat their very homes, when the cock and hen in loving unison have watched over and reared their chirping progeny. The nest of the Esculent Swallow is not only edible, but is accounted the *creme de la creme* of dainties—although it looks horrid enough—by the Asiatic epicures. The nest is in shape like a half a lemon, somewhat resembling isinglass in texture, and composed of layers of a soft, slimy sub-

stance in the same manner as the common swallows for their domiciles of mud. Some authors say that these nests consist of sea-worms of the molusca class: others of a kind of cuttle-fish, or a glutinous sea plant called agal agal: while others, again say that the swallows rob other birds of their eggs, and breaking the shells apply the white of them in the composition of these structures: others, still, that they are made of a substance secreted by greatly developed salivary glands in their builders. The question is evidently an unsettled one. Perhaps it is not well to investigate the matter too closely. 'Tis well man has not microscopic eyes! The nests are used in soup, to which they are said to give a most exquisite flavor; they are also employed as stuffing for fowls. Java and China are the countries whose inhabitants chiefly patronize these houses: the former country produces about 256 cwt. annually: the price paid in Canton for the best and purest is about \$27 per lb., but in some parts of China \$45 has been paid for a catty of birds' nests, or about 1½lb.

From the deep blue sea and crystal lake—besides the monsters already spoken of—many tit-bits are obtained, at least many animals, at the taste of which many members of the genus *homo* smack their lips with the greatest gusto; though doubtless a like number would feel after eating them a tumult in the regions below the heart as if they had been drinking deeply of luke-warm water. To a few of these articles of *virtu* we will refer. And first, lowest in the scale of Creation's works comes the Trepang, a creature but little in advance of those tiny animals, those toilers of the deep, who have built up the coral isles of the Pacific and laid the foundations of fair Florida; it is akin to star-fishes and sea-urchins, and wormlike in form. It is esteemed a great luxury by the Chinese and by many of the European residents in the East. The Malays gather the trepangs, or holothurias, in immense quantities along the coasts of Australia, dry them and then dispose of them to the Chinese. Thousands of Malay junks are engaged yearly in fishing for this zoophyte; and English and American ships are likewise in the trade. The trepang has no special flavor, or if it has it is completely masked by the spices with which it is prepared: other members of this family are eaten by the inhabitants of the Mediterranean Coast.

Next we meet crawling sideways and backwards, hideously ugly and voraciously greedy—but unvulnerable and armed for war and destruction—prawns, shrimps,

lobsters, crayfish, crabs, all furnishing pleasant and agreeable food to those who like them—and the name of such is well nigh legion. The Land-crabs of the West Indian Islands, (which usually inhabit the dark, loathsome mangrove swamps, although infinitely preferring a residence in the neighbourhood of cemeteries which they pierce through and through in eager search for the dead bodies inhumed;) are regarded as quite a luxuriant article of food by the West Indians; they, however, take only those brought up in the swamps, these they catch in box rat-traps, and after their capture keep them sometime, fattening them upon broken victuals.

Next comes wriggling along, like veritable sea-serpents and water snakes, the different members of the eel tribe; monsters breed of the slime, like worms, of these, the Murænas were held in the greatest estimation by the *bon vivants* of ancient Rome, they bred them in immense fish ponds, constructed at great expense; and such quantities had they of them that the great Julians at one of his grand triumphal feasts distributed 6,000 to his friends. In order that they might be fat and well flavored, the Romans denied nothing to their murænas, and oftentimes the patricians would condemn their erring slaves to be thrown into the ponds to these carnivorous fish. The Lamprey was also another favorite with the Ancients: It is as sanguinary in its habits as the Muræna. Formerly it used to be considered a great delicacy in England, and the city of Gloucester was bound to present a lamprey pie to the Sovereign once every year. Henry I died in consequence of having indulged too heartily in a dish of these fish, and Dr. Johnson attributed the death of the poet Pope to the fact that he loved these creatures not wisely, but too well. Some epicures resort to the plan of drowning lampreys in wine; they say it gives them a superior flavor. Eels are still eaten in many parts of the world, and how best to fatten them the readers of the Ingolsby Legends know well.

The third and fourth year students having previously challenged the Sophomores and Freshmen to a friendly match at football, the game was played on University Day. The match commenced at eleven o'clock and lasted about two hours, the Juniors gaining the first and third games and the Seniors the second. The Juniors may be prepared for another challenge from the Seniors at an early date, for the latter will not quietly endure to be crowded over by those who do not know how to render honor to those to whom it is due.

PROSPECTUS.

THE STUDENTS OF QUEEN'S UNIVERSITY AND COLLEGE, believing that a Paper in connection therewith might be established with advantage to Undergraduates, Graduates, and all connected with the Institution, have resolved to take such steps as may best secure the accomplishment of this object.

Various considerations induce them to undertake this step, and to hope that it will meet with the success which is anticipated. The want of a paper in which to give expression to their opinions upon questions of general and academic interest, is much felt. It is believed that such an organ would infuse a livelier interest into their College life—would afford information upon subjects deeply interesting to every Student—and would in an eminent degree tend to strengthen the bond which should ever unite Alumni to their Alma Mater. The University is one of the oldest in the Dominion, and has upon its roll a large and respectable number of Graduates whose willing co-operation can be relied upon; it has also numerous and influential friends warmly interested in its prosperity, who, it is hoped, will regard the project with favour. These facts afford ample ground to hope that it will meet with that degree of public patronage which shall ensure its complete success.

The paper will be called the "QUEEN'S COLLEGE JOURNAL." It shall be issued fortnightly at the rate of Fifty Cents for the Academic year of seven months, payable in advance. The first number will appear on the 10th October next. Its object shall be two-fold. Firstly—to foster a literary taste among the Students, and to afford them an opportunity of giving expression to their opinions on the leading topics of the day. It is also intended to serve as a bond of union between the University and her Alumni, and to sustain the interest of the latter in the prosperity of their Alma Mater, after they have left her halls.

Secondly—to furnish such information upon Collegiate and other matters as will be not only valuable to the Student, but it is hoped, interesting to the intelligent public generally. The "Journal," moreover, is designed to supply the need, felt at present, of instruction in the principles and practice of Journalism, the great practical importance of which has been recognized in several leading Universities in the United States, by the establishment of a Chair for instruction in this branch of study.

The manner in which the Educational Institutions of this and other countries are managed—the improvements which may from time to time be effected—the relative prominence due to particular studies—and the desirableness of introducing others to meet the exigencies of our practical age, will be discussed in its columns. Articles on literature, science and questions bearing more directly upon the interests of the community shall also be admitted. From time to time papers will appear on the great questions now agitating the scientific and literary world, from the pens of professional gentlemen in connection with the University.

The Editors promise to spare no pains in making the columns of their Journal as interesting and instructive as their time and resources will allow; and it is hoped that they will be seconded in their efforts by an appreciative community, upon whose liberal patronage the success of the paper must in a great measure depend.

Such was the Prospectus issued by the originators of this Journal at the close of the last academic year. The editorial "We" now hasten to keep their plighted word, and in this number make our bow to our subscribers, and stand, caps in hand ready to hear the remarks with which our first public appearance will be greeted, and to receive subscriptions—which are payable invariably in advance. Our aims and objects are fully set out above, and to the general public we would say that, if at first we don't succeed in pleasing them, we will follow the advice of Dr. Waits—or some equally good poet, and "try, try again." To our critics we would say,

"Be to our virtues ever kind,
And to our faults a little blind."

To the Graduates and Under-graduates of sister Universities in this glorious young Dominion of ours and in the neighbouring Republic we would say: "Read us candidly, judge us fairly, try us sufficiently, and then if proved unworthy,—reject us." To the Alumni of Queen's University, wherever they may be and in whatsoever estate, we would cry "Rally around us: assist us by your pens and by your tongues: with your advice and with your contributions—pecuniary and otherwise. Help us for we seek to help our Alma Mater, to place her in the position which of right pertains to her as the oldest of royally chartered Universities in the fair Province of Ontario. Help us, for we wish to make our Journal the medium by which the souls of Graduates, far-scattered over this mundane sphere, may hold converse with those dear ones with whom they toiled across the "Pons Asinorum" only to wander in the entangled maze of Binomial Theorems, Conic Sections, Statics and Dynamics, or meander gently through the flower-clad fields of the classic writers of ancient Greece and Rome! Help us for we seek to accomplish many a good work!"—*Journal Oct. 25th.*

CANADIANS AT THE "EVANGELICAL ALLIANCE,"

BY "JAI."

Probably the most interesting and most wonderful assembly ever held in America was convened in New York City at the beginning of the month. We will not attempt to estimate the number of people congregated, suffice it to say, in language so frequently heard at the Alliance, "a perfect jam." The permanent value and the magnitude of the results of that great meeting can only be determined in the future. At any rate, with these we are not at present concerned, it is rather our purpose to speak briefly of the representation of Canada in the Evangelical Alliance. It is understood, no doubt, that

all the representatives from any one country were not and could not be called upon for addresses or papers. Selections were made from the delegates, and appropriate subjects assigned for them to discuss. Among the most prominent delegates from Canada were, Rev. D. J. McDonnell, B. D., of Toronto; Rev. Mr. Benson, of same place; Rev. D. M. Gordon, of Ottawa; Rev. J. M. King, of Toronto; Rev. Mr. McColl, of Hamilton; Rev. Dr. John Thompson and Rev. H. Wilkes, of Quebec; Rev. John Cook, D. D., Rev. Dr. Dawson and Rev. Dr. Jenkins, of Montreal. From the Lower Provinces we noticed the Rev. Robert Murray. Of these delegates there were only two elected to read 'papers' before the Alliance, viz: Principal Dawson, of McGill College, and Rev. Robert Murray. We had not the pleasure of hearing the gentlemen from Nova Scotia, but we did hear Dr. Dawson. Let us say just here that the Canadians were very happy in selection of their representatives, and it was doubly fortunate that the Principal of McGill College was chosen to contribute to the entertainment and instruction of the conference. We suppose the most popular men before the Alliance were Drs. Hodge, of Princeton; M. J. Christie, of the University of Bonn, Germany; Dawson, of Montreal, and Henry Ward Beecher. It is difficult to distinguish between so many great men, but we give the above as our private opinion. The paper allotted to Dr. Dawson was entitled "Darwinism." As we listened to him discuss his subject we were impressed with the facility with which the Dr. expressed the most profound philosophical investigations. He seemed to be saturated with science not "falsely so called," but real and true. We were led to think that he was quite at home with nature, and most decidedly anti-Darwin. He was free from the folly of absolute denunciation of the man under review, and was perfectly willing to give him the benefit of a free, full and just investigation of the facts. In this respect Dr. Dawson exhibited the spirit of a true philosopher. As he remarked in his address before the Alliance, he is not afraid of science. Nothing evil will come of thorough investigation. On the other hand great good will result from it. It is unmanly and cowardly to renounce a doctrine or the proponent of it without giving him at least the test of examination. Dr. Dawson evidently understands Darwinism, and his handling of it in New York did honor to Canadian learning. He was publicly acknowledged as an instructor of the assembly.

(Continued on page 6.)

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literally and liberally.

Queen's College Journal,

KINGSTON, NOVEMBER 8. 1873.

DE OMNIBUS REBUS.

Mr. Discalci is said to be engaged on a new novel, dealing with the questions of Socialism and Communism.

Dr. Kenealy, the celebrated counsel for the still more celebrated "Claimant," has recently published a volume of poems, and the subjects of some of them are the author's legal experiences.

Dr. Schliemann is about to publish a record of his expedition and discoveries in the Food. To readers of Homer this work will be of immense interest, as it is to contain over 200 photographs.

One of the many curiosities of the Vienna Exhibition is a German translation Homer's "Iliad" in stenography by Professor Schreiber of Vienna. It consists of 600 microscopic pages, condensed into so minute a compass as to go into a nutshell. Solomon was right: there is nothing new under the sun, for the old Roman writer, C. J. Solinus, (300 years B.C.) in his "Polyhistor," speaks of a copy of Homer so small that the "Iliad" could be contained in a nutshell, and Pliny affirms that Cicero had seen the work.

We observe that Mr. Ireland acknowledges in the Presbyterian for November, \$109,748.10 on behalf of the Endowment Fund of Queen's College.

The *Les Moudes* asserts that some Russians have discovered in an unexplored part of Siberia, three living Mastodons identical with those heretofore dug up in that country from frozen sand.

A monolith has been discovered in the Parabyba District, Peru, bearing an inscription of eight lines, written in clear Phoenician characters. It tells that in the days of Hiram, some ten centuries before Christ, a party of Canaanites left Azion-gaber, but driven out of their course they were carried to the coast of Peru. The stone gives the names of the strangers.

ALMA MATER SOCIETY.

The regular weekly meetings of this Society have been resumed with renewed energy and vigor. All the members seem to comprehend the vast importance of being able to express in feeling terms their thoughts on the different subjects discussed, and are constant and regular in their attendance. It is gratifying and encouraging to see the Freshmen participating so heartily in the debates, many of them give promise of becoming excellent speakers, and will be, to employ a much-used expression, a decided acquisition to the society.

The advantages derived from taking part in these debates are many, as for example, the knowledge obtained by those who search after materials for argument, and the opportunity given for throwing off bashfulness, assuming confidence, and acquiring fluency in speech, clearness in enunciation and pointedness in argument.

Unusual interest has been displayed in the last two meetings. At the former which took place on October 25th, a subject of a metaphysical character was discussed, viz: "Do pride and ambition lead a man to greater extremes than ignorance and superstition?" Both sides of the question were handled with ability. The leaders—Mr. McKillop of the affirmative, and Mr. McTavish of the negative, acquitted themselves very creditably, and were followed by those of the members whose minds were of a nature lofty enough to grapple with so deep and metaphysical a theme.

The Chairman for the evening, Mr. Hugh Cameron, in a few short and pithy remarks, decided the question in favour of the negative side.

At the latter, viz: that held on Saturday, Nov. 1st, a debate took place on the subject "Has the poet done more for mankind than the orator?" Mr. Claxton opened the debate, and in his usual eloquent and humorous style advanced the claims of the poet. Mr. Webster followed and taking his stand for the orator, did some very forcible arguments. The leaders were ably assisted by their respective followers, all of whom spoke

exceedingly well. Special mention however must be made of the eloquent and impressive speech of Mr. D. McTavish, and of the simple but argumentative speech of Mr. Jas. Cumberland. After the ordinary summing up of arguments on each side by the leaders, the Chairman, Mr. James Cornackin, a few words decided that the weight of argument rested with those supporting the poet.

This meeting was decidedly the most successful one which has been held for some time, surpassing others, as it did not only in the number of speakers, but also in the quality of the speeches and the amount of attention which had manifestly been given to the subject.

PUBLIC DEBATE.

In order to supply the want felt on account of the discontinuance of the Professorial lectures, the Alma Mater Society has decided that some other species of entertainment should be provided for the friendly citizens of Kingston.

Accordingly, having taken the matter into consideration, it has determined to hold Public debates at intervals throughout this Session. The first of these debates will take place in the Convocation Hall on the evening of the 21st of November, when the public are cordially invited to attend. No admission fee will be charged.

CUR SECOND NUMBER.

On our first page will be found a poem written by a Student of the Theological faculty. It has already appeared in the "Dalhousie Gazette." We have taken the liberty of copying an extract from the recently published Memorials of the Reverend John Machar, D.D., a gentleman who for many years took the liveliest interest in the welfare of Queen's College.

PERSONALS.

We are pleased to notice the appointment of Mr. Herbert S. McDonald, M.P.P. of Brockville, as Junior Judge of the United Counties of Leeds and Grenville. Mr. McD. is a graduate of Queen's: while a Student he was a prominent member of the old Queen's College Debating Society, and one of the founders of the present Alma Mater Society. At the last general election for Ontario he was returned without opposition, (we believe) for South Leeds. After the defeat of the Sandfield Macdonald Government, he quickly took high rank among the leaders of the Opposition.

Morris
QUEEN'S COLLEGE JOURNAL.

ESTABLISHMENT OF QUEEN'S COLLEGE.

During the close of the year 1837, the Synod set vigorously to raise funds, and to make arrangements for the establishment of Queen's College. Feeling the great necessity for providing a theological class and also a literary institution for higher education in a new country, which was then almost destitute of general facilities for the latter, both the clergy and the laity joined very warmly in promoting the object. The most influential member of the Presbyterian Church throughout the Province took a deep interest in it, and aided it both with judicious advice and pecuniary aid. The late Hon. William Morris was especially serviceable to it by his legal counsel and his political influence, as well as other gentlemen whom the world now knows no more. These ministers, too, who were so earnest in furthering the work and in devoting to it their time and labour, among whom many may be mentioned Dr. McGill, Mr. Gale, Mr. Rintoril, Dr. Mathieson, Dr. Urquhart and Dr. Cooke, have nearly all passed away. The Rev. Henry Gordon also, of Gananoque, should not be forgotten among those who took a warm and efficient interest in its establishment. A very liberal donation from him was called at the time the "nest egg" of the fund for the College Endowment. A very united and enthusiastic meeting was held in St. Andrew's Church, Kingston, and many earnest heartfelt addresses were given by voices now long silent in death. Of the speakers at that meeting and the Committee who were appointed to collect funds, two only survive. When, twenty-eight years after, the very existence of the College was threatened by the withdrawal of the Endowment grant, the meeting then vividly recalled, to those who still revived, the one just mentioned, in being characterized by the same spirit of union, enthusiasm and hope.

In 1841, the seat of Government was established in Kingston, as it was then thought, permanently; but its continuance proved to be of very short duration. As its location there was very sudden, and there was great want of accommodation for the many strangers it brought to Kingston, every house was occupied and rents were doubled. It was just at that time that Mr. Machar received a letter from Dr. Walsh, dated October 27, 1841, from which the following extracts are taken:—

"The Royal Charter for Queen's College having at last passed the Great Seal, the Colonial Committee, at their meeting

on Wednesday last, appointed the Rev. Mr. Liddell, of Lady Glenorchy's Church in this city, to the office of Principal. Official notice will be given by the Secretary of the Committee to the Hon. W. Morris, Chairman of the Board of Trustees, but from your situation in Kingston, and your official connection with the University, I think it right that you should have the earliest possible notice. The necessary steps towards loosing Mr. Liddell from his charge are in course of being taken, and we hope he may be able to sail in the steampacket for Halifax on the 3rd of December next, so that you will have some idea when you may expect him in Kingston. I have written to Mr. Morris as to the anxious efforts made by the Committee, and I have no hesitation whatever in saying that of all the individuals thought of as likely to accept the situation, Mr. Liddell is entitled to the first place. Drs. Gordon, Buchanan, Candlish, Cunningham, Clason Paul, and other ministers of Edinburgh, who were present at the Committee meeting when the election took place, all express themselves to the same effect, and from his talents and acquirements and habits and principles, I should be disappointed indeed if he does not prove a blessing to the institution."

From some erroneous information which the Colonial Committee had received, they were under the impression that every thing was ready for commencing operations, and that the trustees were only wanting the appointment of a Principal, whereas the trustees had no idea that the appointment of a Principal would take place so promptly, but expected that they would be apprised in time to make due preparation for the opening of the College. Accordingly they were quite unprepared for this announcement; nothing was ready—intending students had not been apprised, and they had not even a house in which the classes could be commenced. Mr. Machar and the other trustees were placed in a situation of great perplexity. They felt the extreme awkwardness of the situation, and the disappointment which Dr. Liddell must feel when he arrived, which he did in the end of December, coming directly to Mr. Machar's house. It was exceedingly painful to Dr. Machar to meet Dr. Liddell, knowing the disappointment he must feel in finding things so different from what he had expected, and to have to inform him, as he immediately did, of the situation of affairs, expressing his regret that it should be as it was. Dr. Liddell's disappointment was very great.

He had left Scotland hurriedly, leaving his family behind, lest the interests of the College should suffer from any delay. But he bore it in in a noble and christian spirit, uttering no reproach, but rather sympathizing with the trustees in their difficulty, and expressed himself as being willing to commence immediately with whatever Students they could collect, however few they might be. A house—such as they could get—was immediately taken and fitted up with class rooms, the opening of the College immediately announced, the Rev. P. C. Campbell, of Brockville, who had been elected Classical Professor, was summoned to his post. The Trustees had decided, in their present circumstances, to begin with two Professors, the Principal to take the Theological department, and Mr. Campbell the Faculty of Arts. The College was opened with seven or eight advanced students who intended to study for the Ministry, and ten or twelve who were to commence their course in Arts. But the extremely low state of education in Canada at that time was revealed by the fact that even of that small number of students, very few were fitted to be matriculated. Professor Campbell did all in his power to remedy the deficiency, and even gave two hours a day to ground the students thoroughly in the elements of Classical education. That the state of education Canada is now so different, is owing in no small degree, to the good work done by Queen's College, for, besides many useful members of the professions who have done ample credit to their Alma Mater, she has sent out not a few efficient teachers, who have been of great service in diffusing thorough Grammar School education throughout the Province.

—*Memorials of Dr. J. Machar, D.D.*

DR. MOSTYN of Almonte—an old Medico—has been seriously ill.

MR. ROBERT SHAW, a B.A. of last session, has begun the study of law in the office of Messrs. Britton & Price, Kingston.

THE REV. W. R. CURRAN, one of our old graduates, has removed from Montreal and accepted the incumbency of the Episcopal Church in Galt, Ont.

QUERY.—Why is it that many of the members of the Alma Mater Society leave the debate about 8:30 p.m., and others can only come to it between 9 and 10? We would like to know what the attraction is,

(Continued from page 3.)

It will be certainly gratifying to the readers of your journal to know that among the many celebrated and talented men, who appeared in the Evangelical Alliance, no one was more appreciated and no one left a more permanent impression upon the minds of those who thronged to listen, than the Principal of McGill College. McGill has reason to be proud of her principal, and we venture to say that the reputation which the Dr. has already will be greatly increased by his appearance in New York.

The Americans are free thinkers as well as free actors, and we are not sure that their system is not correct so far as it goes. All bigotry and narrow-mindedness, and illiberality of thought or principle, ought to be despised and banished from the land of the living. Let us have more liberal thinking and freer investigation accompanied with the desire for truth, and we will have less scepticism and infidelity in the world. Would that Canadian institutions had more men like Dr. Dawson, and fewer extreme conservatives in the matter of thinking!

LONGEVITY AND WORK.

Length of years is a familiar Scriptural reward; and though it is the fashion to speak slightly of the Jews as a material people, Christianity has not cured mankind of a passion for longevity. How it may best be attained has frequently been a matter of contention, each particular school having its infallible recipe for prolonging existence, and bristling with its instance of those who, by a faithful adherence to its precepts, have attained an euthanasia at upwards of four score and ten. The gospel of total abstention from spirituous drink has been urged upon the adoption of mankind by the argument that the practice is attended with length of days; but over and above the number of teetotalers who never see fifty, the lists of fairly hard drinkers who have reached eighty is not a contemptible one. Some preach work, some play, some recommend continual employment, some uninterrupted repose. According to some he who would live long must never allow his pulse to be excited or to be urged into a gallop; according to another view, constant excitement, if not too keen, is the law of health and longevity. Life in town has had its advocates, who urge upon one its warmth, in freedom from damp, its less variable temperature, its sociability. The country has been even more strongly pleaded for; it, fresh air, its absence of worry, its sunlight, its green leaves, its pure water, its refreshing slumbers, its healthful exercise, all being pointed to as the store of Nature's pharmacopeia. The sea breezes and the iodine that is in them have been sung by many, loth to admit that one can hope to live long away from the bracing atmosphere of the Mediterranean, which say some must

be frequented in winter by the dwellers in northern latitudes, or the insidious breath of icy gales will find you out and cut a big slice off your natural allowance of life. But on no account, others exclaim, find yourselves after May on the other side of the Alps. A *dolce far niente* summer is but a grave-digger.

We have no wish to decide where so many doctors disagree, nor to dogmatise where demonstration is utterly beyond one's power. But the instance of prolonged vitality of a high order which has suggested our remarks leads us to avow the opinion that steady activity of body and mind is as likely a means to a universally desired end as in any other cause that could be named. We believe that the human machine, being vital and not merely mechanical, is elastic, and to a certain extent manageable. The undoubted fact that it will modify and adapt itself to a variety of very different conditions raises the presumption that, within limits, it is in our power to get a larger or less amount of work out of it. We feel convinced that hundreds of people among the easy and leisured classes set to work to shorten their lives by the very operation which they describe as taking care of themselves. They reduce their energies, their muscles, sinews and vital power, and possibility of every sort to the lowest conceivable point, and they call that not wasting their reserved force. The world warms with such semi-invalids. If their stomach show the slightest symptoms of rebellion they at once devote themselves to lowering its tone, and attempt by starvation or a monotonous diet to reduce it to good behaviour. That confirmed dyspepsia is produced by such senseless and spiritless tactics we entertain no manner of doubt. The organ of digestion being weak they proceed to enfeeble it still further instead of steadily encouraging it to make an effort on their behalf. That dyspepsia is frequently induced by over-eating we do not mean for one instant to dispute, but it is brought about just as often either by the starvation and reducing system, or by that most mistaken notion that a steady adherence to only one or two articles of diet will operate as a cure. What in reality is wanted is variety and just as much call upon the coats of the stomach as they are capable of responding to. And every member is treated in the same unhappy fashion. They do not walk, less they should be tired; they do not travel, less they should feel fatigued; or indulge in the pleasures of society, less they should be excited. The human frame is not a mere machine, with just so much power of endurance in it, and which must therefore necessarily be worn out when a certain amount of work is done. It is a living, growing, changing organism, which can be made more active and more alive, so to speak, by encouraging and favorable conditions. Disuse is, we are sure, a far commoner cause of feebleness, in the classes we are referring to, than exhaustion. Life is short enough, in any event; and it is but poor policy to make it still shorter by dedicating so much of it to the passive condition of a sponge. The old warning, *Nec propter vitam vivendi perdere causas*, or not to lose grand life in mean attempts

to live, is strictly applicable here. Even if bodily and mental exercise did somewhat shorten existence, then we could only answer that better fifty years of Europe than a cycle of Cathay. A shore life and a full one, to modify the proverb, is infinitely better than a long one, which is at the same time poor and empty. But we maintain that exercise bodily and mental, not only strengthens the faculties but protracts their endurance. And we make the observation more even with reference to mental than to muscular activity. It is perfectly true that many celebrated students have been invalids, though not as a rule short-lived; but the fact requires to be looked at more closely. To begin with, a man with a delicate constitution will naturally be driven in the direction of studious pursuits, rather than towards outdoor occupations, and his delicacy is not the result of his studiousness but his studiousness of his delicacy. It may further be argued, and with as much plausibility as, we believe, with truth, that, though such a man may remain delicate, his drain work not only cheers, but lengthens, his existence. In order to judge the matter fairly and conclusively we require to have before us a man of naturally robust constitution, and otherwise innocuous habits, who at the same time works hard with his brain and leads a truly active energetic existence. Was there ever such a man whose life was brought prematurely to a close by cerebral activity? Of course, the more vigorous and regularly employed a man's mind is, the more he needs of other things which minister to health—fresh air, bodily exercise, sound sleep. And we believe this last, together with appetite, to be an infallible test whether a man is or is not working too hard. As long as one can eat and sleep satisfactorily, we may depend upon it the brain is not being overtaxed, and the prospects of becoming an octogenarian are being improved. Of course the more that variety—variety of diet, of air, of scene, of place, of society, of work even—can be made to accompany such an existence the better. Fresh subjects of interest, an occasional travel, a new cook, a fresh vintage, these are conditions not to be despised by the man who would live well and live wisely. Such a one would be able to exclaim, "Let the dark janitor make his appearance when he will, *Vixi!*" He will not be carried off by fatty degeneration by general disease and decay, by the fire being extinguished through the imposition of too much fuel that is not consumed. Moping, pining, spleen, medgrimes, the blues, hypochondria, ill humor, irritability, these are the followers of coddling and of idleness. Who are the pleasant companions? Men and women who work hard. Who can hesitate as to the answer? They are the persons who are ever industriously employed. The holiday making of such people would be too hard work or tie Sybarites of this world. The men and women who have done nothing all spring and summer dawdle on the scented shores of the Swiss lakes in the autumn. Those who have worked hard scale the heights and explore the mountain valleys. To die of dry rot is the most contemptible of endings, yet we fear it is not an uncommon one.—*The Standard.*

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To write a good biography must always be a difficult task. The material for such a work must have been acquired either by personal intimacy with the individual whose life is portrayed, or at second-hand from those who have had such intimate knowledge. The biographer who writes as a personal friend or relative, is always open to the charge of partiality, whilst he who approaches his subject without such acquaintance is in danger of still graver mistakes.

In the work under notice the difficulties which beset the former class of writers have been almost entirely obviated by the method which has been pursued, and we think those who have been engaged in its preparation may be congratulated on the way in which the work has been accomplished.

For the old Alumni of Queen's College there collections of Dr. Machar collected in these 'memorials' will possess a special interest. If the University may be said to owe its existence and character to any one man pre-eminently, Dr. Machar is entitled to that honour. He nursed it into life. He bore a chief part in shaping its character, and he steadfastly adhered to it upon many critical occasions when without his countenance and support its existence would have been imperilled. For a considerable period he filled the office and performed the duties of Principal with much success, in addition to his work as the Pastor of a large city congregation. We can recall, too, with pleasure the warm personal interest which he always manifested in those Students who became known to him, and the many kindly ways in which he evinced it. None enjoyed more than he the relation of those mirth-provoking experiences in which College life abounds, and he could himself relate with much zest and spirit some of the traditional tales which had already begun to cluster around the University.

It will be no small gratification to those who knew Dr. Machar, and more especially to those who were privileged to stand to him in the relation of people to their Minister, that the opportunity has been afforded them by this volume of once more reviving old scenes and cherished memories, and renewing intercourse with the mind of one who, in life, exercised so great an influence for good upon his fellow-men. We shall not attempt in this brief notice to delineate the character of the man. It will be best gathered from a perusal of those unvarnished records which present him in simplicity as he was, dealing mainly with facts, marking the outlines of his life and leaving the reader to fill up the picture.

We would recommend the book to young men especially. There is no sermon like the story of a good man's life. It has in it the personal element, the spiritual force which always take the strongest hold upon the human mind—and the purity, the spirituality of nature which shines forth from this plain record of a true life cannot fail to stir up the higher impulses of all who will ponder it earnestly.

In addition to its value as a biography this volume will be of great service to all who are interested in the history of Presbyterianism in Canada. It affords a fair view, from the Church of Scotland side, of the questions which were involved in the disruption of 1844, and it contains many most interesting details of the establishment of the pioneer congregations throughout the Province. In all these movements one of the chief actors was Dr. Machar. Nor were his conceptions of duty bounded by the limits of his own ecclesiastical connection. His truly Catholic spirit manifested itself by his active exertions in many Christian and many philanthropic movements of a non-denominational character, and we venture to say that no man is more missed in Kingston, to-day, from Bible Society platforms and kindred organizations than "Good Doctor Machar."

THAT HAT.

Why will that Junior persist in wearing a "Plug" hat to the meeting of the A. M. S? Credit must be given him for the respect he has for the feelings of the members of the Society by his not wearing it in the day time. The objections against his wearing it on dark and rainy nights are not very great, as he can't be seen so as to be identified, but certainly objections must be made against his wearing it on such a clear moonlight night as was the night of the first of November. If that gentleman will read over the Statutes of the "Court of Iniquity," he will find that wearing a "plug" hat is an offence of the gravest character and cannot by any means be overlooked by that Court. A repetition of the act and a favourable opportunity for trying the offender is all that is required.

COURT OF INIQUITY.

There have been several cases at this court this session, though such a small part of it has passed away, and judging from appearances there will be many more ere the Session will be completed. Freshmen, beware! The eyes of this court are upon you when you least expect it, and many are marked out for trial against whom the evidence is of a very strong nature, sufficient to inflict on the offender the extreme penalty of the law. The Sophomores and Juniors are not exempt from this court, as has lately been shown, and unless they mend their ways and pursue the paths of rectitude, some of them will ere long be brought before this tribunal, whose decision when once pronounced is irrevocable.

Students will now not be in trouble in regard to a place where to put their hats and coats as the hall in the College has been fitted up with hooks, which circumstance shows that the authorities are making a move in the right direction. What is very much needed is a reading and smoking room, which, it is hoped, will soon be added to the building.

ELOCUTION ASSOCIATION.

We understand that the members of this Association have made arrangements for giving a series of public entertainments during the present Session. The first Reading will be given in St. Andrew's Hall, Princess Street, on Monday Evening, the 17th inst., when several of the best readers in the Society will contribute to the evening's entertainment. We hope that these Readings will be well patronized, as they are given, more for the entertainment, of the community, than for any pecuniary benefit. In past Sessions the Readings given by the Students, have been generally well attended and we think deservedly appreciated. We trust that this Session the citizens of Kingston will show an undiminished interest in those entertainments and thus encourage the Students in their praiseworthy efforts to minister to their intellectual enjoyment. From the well known ability of many of the readers for the coming entertainment, we feel safe in predicting an Elocutionary treat, and that the fair fame of the Elocution Association of Queen's College will be fully sustained.

THEOLOGICAL HALL.

All the Divinity Students have returned from their Summer Campaign. We are delighted to see them looking so well and to hear that they have all been highly successful at their Mission work. Today their Matriculation Examination is going on. We hope they may all have a prosperous and happy time *at them*.

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JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., NOVEMBER 22, 1873.

No. 3.

THE FALLEN TREE.

Sleep on, proud monarch of the forest, sleep !
Clothed in thy mossy velvet robe of state ;
Thy obsequies, thus long does Nature keep
To teach a lesson to the proud and great ?

Those gnarled roots once firm in earth were
clasped,
Proud and erect, though now supine, thy
form ;
Thy mighty limbs, e'en at the thunders grasp-
ed,
And sported wildly with the seowing storm.

The fiercest blasts that spread destruction
round,
But spent in vain their furious force on thee ;
And while thy fallen comrades strewed the
ground.
Thou kept'st the field and claim'dst the victory.

The birds a shelter in thy branches found,
The beasts below, protection in thy shade ;
The little squirrel burrowed underground,
And 'neath thy roots a Winter dwelling made.

Thou wert a very monarch to behold,
Nor e'er was court more gorgeous than thine
own ;
When Autumn wreathed thy lofty brow with
gold,
And purple robes were round thy shoulders
thrown.

And searee less lovely was thy Summer green,
Or flowered robe in which thou wo'ldst the
Spring ;
Or, when, in Winter, laden thou wert seen,
With sparkling jewels as beseems a king.

But lo ! the fierce tornado came, alas !
And took the forest from his picture ground ;
So some wild monster wastes the tall rank
grass,
And strews, in mighty sport, the reeds around.

Then did'st thou fall, with none to mourn thy
fate,
(Till wild-wood roaming brought me to thy
side ;)
E'en so have fallen mighty men, and great,
So kings and conquerors and bards have died !

There is no tree so firmly fixed in earth
But breath of heaven can tear it from its
place ;
No station, proud of wealth or noble birth,
But one fell blast may sweep it to disgrace.

There is no rock that waves in fury lash,
Ay, and have lashed for centuries, in vain ;
But Heaven hath yet reserved a lightning-
flash,
That soon would rend its granite heart in
twain.

Now, on thy crumbling trunk the mosses
bloom,
And seedling treelets, fed from thy decay,
Shall raise their heads above the forest gloom,
When thou to dust art mouldered quite away.

Thus death succeeds to life, and life to death ;
But, at the last, shall life victorious rise,
So springs from mouldered dust our living
faith,
And bathes its topmost branches in the skies !

J. L. S.

MEDITATIONS ON FOOD - HISTORIC, ÆSTHETIC AND GENERAL.

(Concluded.)

On this occasion we will confine our
attention to those little creatures, called
insects.

Civilized beings from the time of
Samson certainly, and perhaps from
ages before, have eaten the sweets laid
up by the busy bee in the shining hours
for its own benefit during the cold dull
months of gloomy winter. But the dark-
skinned inhabitants of Ceylon, greedy as
the old gander who killed the goose that
laid the golden eggs, after depriving the
bees of their gathered honey devour their
wings, legs and all, and yet are never
stung by remorse for their ungrateful conduct.

In many countries the advice of the
wisest of men is followed most completely :—In Brazil, the inhabitants go to
the ants, consider their ways, catch them,
and prepare them in a manner not mentioned
in the Cookery books in general
use in this country ; and then they eat
them with a delicate nicely-flavored
sauce of resin. Where Afric's sunny
fountains roll down their golden sands,
the natives stew their ants in butter ;
while in the East, the wise men snare
them in pits, carefully roast them as we
do coffee, and then devour them with all
the gusto and relish imaginable. A
civilized European of the name of

Sweathman thus describes this species of
meat prepared *a la* the East, “I have
eaten them several times dressed in this
way, and think them delicate, nourishing
and wholesome. They are something
sweeter, though not so fat and clogging,
than the caterpillars or maggots of the
Palm-tree snout beetle, which are served
up at the luxurions tables of the West
Indian epicures, as the greatest dainty of
the new world.” But then, we must
recollect that these edible ones are not
those little black ants which we see run-
ning about our lands with large grains of
wheat, and concerning which Dr. Watts
writes, but insects measuring the better
part of an inch, with considerable sub-
stantiality about them. In Siam a
curry of ant's eggs is an extremely costly
dish.

“The Palm-tree snout beetle belongs to
the same tribe as the weevils : its mag-
gots when fully grown are about 3 in.
long and one in circumference, of a dirty
yellow color, except at the head which is
black ; they look like pieces of marrow im-
bedded in transparent sausages skins.
These—to an ordinary mortal—horridly
disgusting looking animals are either
roasted on a wooden spit before the fire,
or else broiled, and then seasoned with
pepper and salt, and devoured with dry,
broken bread crumbs. Many consider
this *olio the ne plus ultra* of delicacies ;
doubtless it is ; one can easily imagine
that few would require anything further
for some considerable time. Wallace in
his “Malay Archipelago” says, that in the
Moluccas they bring the grubs of the
Palm beetles to market in bamboo canes
and sell them for food, and that many
of the great horned Lamellicorns are
slightly roasted on embers and eaten
whenever met with.

The African Bushman and the Austra-

lian Aborigines swallow eagerly all the caterpillars and grubs they meet with in their rambles ; but then as they are poor unenlightened heathen there is some little excuse for them.

The Chinese believe in that old adage, "Waste not, want not," and allow very few animals to return to their original dust without in the first place assisting to fill the aching void of the inner man. After having wound the silk off the cocoon of the silk-worm they eat the chrysalids. By the way, what an excessively unique dinner one might get on the banks of the Hiangho or the winding Yang-tre-kiang at the table of some luxurious Mandarin ; one might have a slice of carefully fatted, delicately roasted-tabby, a beautiful sweet chop of doggy, a stew of green sea snails, a nice oily dish of shark's fins and pork, a ragout of worm-like trepangs, and a broiled rat—all to be eaten with little ivory chop sticks and washed down with a long draught of bird-nest-soup ! *De gustibus non est disputandum !*

But to proceed with the relation of other dainties derived from the insect hosts. In Vienna the ladies—dear delicate things—encase big black cockroaches in sugar, as we almonds, and deem them beautifully flavored *bombons* ; while in America, according to enthusiastic Temperance lecturers—the same familiar inhabitant of our kitchen sinks is used for the purpose of giving body and flavor to the home-made wines of Xeres and Burgundy.

Locusts are an old and well-known article of food. The law of Moses allowed them to be eaten by the chosen Israelites ; and many learned commentators consider that the animal food which was twice supplied to the wandering sons of Jacob, when in their journeyings through the wilderness, they murmured against the Manna, was not the quail (as our Bible renders it) but locusts, or that the original word *shamin* should thus be translated. (Perhaps the Royal Commission for the Revision of the Bible may look into this point.)

The mode of getting this insect ready for use varies in different countries ; in fact there are a great many different receipts for locust dishes. Some of the Bedouin Arabs salt them down, after having first carefully plucked off the legs and wings which are considered hard and scratchy ; other tribes stew them in butter ; while another plan is to take them while they are fresh and roast them alive on coals. The subjects of the Emperor of Morocco are so fond of these creatures

that breadstuffs at once fall in the market when the swarms of locusts appear ; the Moors dry them on the roofs and terraces of their houses, and eat them, either smoked or broiled ; they are regular staple articles in the markets and bazaars. John the Baptist, we know on the highest authority, eat his with wild honey. The Calmuck Tartars not only eat them themselves, but feed their sheep, antelopes and other domestic animals with them. Dr. Shaw says that when locusts are sprinkled with salt and fried, they are not unlike fresh-water cray-fish in taste, while Mr. Tystain, the author of "The Great Sahara" and other similar works, writes that he found them very good when eaten after the Arab fashion, stewed with butter : he adds, "they taste somewhat like shrimps, but have much less flavor." Dr. Livingstone prefers them to shrimps.

The poorer classes and natives of the city of Mexico use extensively for food certain dark colored cakes, resembling somewhat in appearance brown bread ; they are made exclusively from the eggs of two kinds of water bugs. The people strew rushes and weeds along the borders of the lake near the city, and these are quickly covered with a coating of eggs, each the size of a mustard seed. The collectors then harvest the rushes and weeds, dry them in the sun, and scrape off the eggs, and either keep them for future use, or pound them at once into meal or flour.

The *Moniteur Scientifique* says that there can be nothing better to grease machines with and prepare salad than cockchafer oil. In France an attempt has been made to introduce the larva of the cockchafer into the kitchen as a substitute for the snail ; but gentlemen, who are voracious when *Helix pomatia* is concerned, turn up their noses at the white oleaginous grub of *Melolontha vulgaris*. In Prussia the people have reached the advanced stage of making cockchafer flour and use it in the form of cakes—but only, as yet, for young pheasants, partridges and quails.

In Lombok the natives catch dragonflies by thousands with bird lime, and take off the wings ; the bodies are then fried in oil with onions and preserved shrimps, or alone, and are greatly esteemed. In Borneo and Celebes, the larva of bees and wasps are eaten either *en naturel* as they are pulled out of cells or else fried *a la* dragon-flies. Now-a-days, entomologists of high repute rank spiders among the great order of insects. The savages of New Caledonia show a great

partiality for these creatures roasted : and Reamar tells of a young European lady of taste and refinement, who when walking in her garden admiring the beauties of creation, was wont to eat all the spiders she could lay her hands on. Lalande, a celebrated French astronomer, had a similar passion for these eight-legged spinsters : while a German, immortalised by Rosal, used to spread them upon his nice white wheaten bread, instead of butter.

And here our meditations on food ceased, as cold chills began to chase each other down our spinal marrow as the thought of eight-legged spiders crawling down our throat came over us.

THE DEVIL FISH.

Mr. Charles B. Brainerd, of Boston, in writing to the *Scientific American* about specimens of the devil fish, relates this incident :—"The strength which these creatures possess is almost beyond comprehension, as is evinced by what took place when my pet (?) was captured. He had seized hold of a sub-marine diver, at work in the wreck of a sunken steamer off the coast of Florida. The man was a powerful Irishman, who claimed to weigh 300 pounds. His size and build verified this statement, and, to use his own language, "the baste landed on top of my shoulders and pinned my arms tight. I felt my arms and armor and myself being cracked into a jelly." It seems that he was just about being brought to the surface, else the monster would have killed him, for he was suffering so from the terrible embrace that he could move no part of himself. When dragged on to the raft from which he had descended, and finally released, he had fainted. The men on the raft seized the fish by one of its wriggling arms and tried to pull it off, but could not break the power of a single one of the suckers. The fish was only removed by being dealt a heavy blow across the sack containing the stomach. The sack stood stiffly up above the eyes, while the eyes stood out like lobster's eyes and gleamed like fire. The monster is, all in all, one

of the most frightful apparitions it could be the fate of man to meet. It fulfils in every particular the horrible features attributed to it in Victor Hugo's "Toilers of the Sea." Notwithstanding the severity with which the able Frenchmen has been criticized for creating a nondescript with this weird imagination, the truth must be granted that his 'nondescript' has an actual existence, as it evinced by the specimens in Brighton and Hamburg."

FORMATION OF HABITS.

Habit is a principle of action that requires no attention, deliberation, or will to call it into the exercise of its power. It is a tendency of certain phenomena to recur, that tendency being acquired by frequent recurrence. The fact that the tendency to recur is acquired, forms the distinguishing characteristic of a habit, when compared with an instinct. The child of but a few days or weeks old performs all its actions by instinct. It possesses no habits at this early stage of its existence, but as it grows older, these begin to be formed, and gradually acquire strength by frequent repetition, until they form no inconsiderable part of its nature.

In this article, an attempt will be made to show how the formation of habits is to be explained. It is a well known fact, that the more frequent the various actions which make up any habit are repeated, the more easily is that habit performed. We acquire habits by controlling the train of suggestion, and causing it to remove repeatedly in a certain course. This, however, is not the way in which all our habits are formed; for some of them are begun, nourished and brought to the height of their power, not by our controlling the train of suggestion, but by our allowing the mental states to take their own course. This freedom allowed to thoughts, is, owing to the predominance of evil over good in man's nature, generally productive of habits of an inferior order, which exert a pernicious influence on society, and accumulate misery in the world. Confining our attention, however, to those habits which are actively formed, we observe, that in the first stages of these we control the train of suggestion, by performing deliberately and slowly the separate actions of that habit. We cannot perform a habit, or at least the series of actions that make it up, in any other way; for if we attempt to pass rapidly over the individual actions of the series we shall find that we are losing control of our suggestive powers. But after we have performed these actions a number of times, the deliberation, difficulty and slowness, which attended the first attempts, give way to ease, rapidity and unconsciousness of each separate act. This is well illustrated by a child learning to walk, or speak, or read, or by a person learning to play on a musical instrument, all of which instances are too familiar to require any explanation. Suffice it to say, that although the person,

in each of these cases, is conscious at first of every separate action, yet after he has repeated them frequently, each single action suggests the following one so instantaneously, that he cannot distinguish them in his knowledge, but is conscious of them only as one comprehensive whole. This is to be explained by several laws of suggestion, and in the first place, by the Law of Frequency of Recurrence. The different actions of a habit are *frequently* associated with one another, and are therefore more likely to be suggested by one another than actions or things that have not been so frequently associated with them. Again, these actions are *uniformly* associated with one another, and the requirements of the Law of Uniformity of Association fulfilled, so that suggestion takes place in obedience to this law also. Then after the habit has been repeated a number of times, and the various actions of the habit have been *invariably* associated with one another, they come to suggest one another irresistibly and instantaneously. When the first action is known, the next is at once brought to the mind, and as soon as this last is known, the next flashes upon the consciousness and so on throughout the whole series of actions that make up the habit. There is no perceptible distinction between them and therefore the mind is not conscious of them separately, but is conscious only of the result of their union.

(To be Continued.)

DISCOVERIES IN ASSYRIA.

The greatest portion of the engraved stones and tablets discovered in Assyria recently by Mr. George Smith, who went out at the instance of the London *Daily Telegraph*, have safely reached their destination in the English museum. In the columns of the *Telegraph* we find the following notice of some of the most important. The writer says:—"We believe that the portion of the Deluge Tablet, which our commissioner hit upon so fortunately, will be found to add the missing page of that very interesting part of the legend where the building of the ark was described. The narrative, which excited so profound an interest last December, broke off after this point; but the new piece goes on to recite how the god Hea enjoined the constructor of the ark to put into it the various animals in their order. To light up so precious a page of antique record, so absorbingly interesting at once to the naturalist and Biblical student was indubitably lucky.

and this was not the only instance of unusual good fortune. In the course of his excavations Mr. Smith came upon a broken signet-cylinder, made of black and white banded agate, which he is convinced will prove to be the missing portion of an important seal of Sennacherib, the other moiety of which was already in our museum. Among other valuable items will now come to hand the tablet of Assyrian law denouncing those who disobey the statutes and take bribes in seats of judgment; the syllabary—a sort of dictionary, throwing fresh light upon all cuneiform texts—and a bilingual inscription in Akkad and Assyrian of much value for archaeologists. There will arrive a very curious fragment proving that the Sabbath was an institution of the ancient monarchies, prescribing the food to be eaten on the seventh day, and forbidding the King's chariot to be brought forth, with other remarkable enactments. A cylinder of Sargon is among the relics which illustrates in the most striking manner a passage in the Book of Isaiah; and there will be a new text of the reign of As-sur-bani-pal, giving the history of the original conquest of Babylon, 2,280 years before the Christian era. A brick inscription of Shalmanezer, and of his son, Tngultimip, the builder of the great temple, will be of interest to chronologists, and equally attractive to students of the religious history of mankind will be some tablets from Babylon bearing on rites and ceremonies. From Kalah Sherghat comes a table inscribed with the conquests of Assuru-balid, and from Hillah some contemporaneous inscriptions of Cyrus, along with other fragments, which may, perhaps, throw light upon the singular fact that Xerxes, although he reigned for twenty-one years, is not mentioned on many of these southern monuments hitherto discovered. There will be Seleucian and Parthian texts, too, amid this consignment of old "oblivion," which albeit of a far later age than the Assyrian treasure-trove, may have importance as bearing on historical dates and facts."

A discovery has just been made in the excavations at Pompeii of another skeleton, apparently that of a man about 50 years of age. The cast formed in the ashes was admirable, and is in fact much more exact than those hitherto found. The supposition is that the deceased was ill, and that his strength failing him in his flight, he lay down resting his cheek on his left hand, such being the position in which he was found.

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

Queen's College Journal.

KINGSTON, NOVEMBER 22, 1873.

THE CIVIL SERVICE OF INDIA.

Hitherto the Civil Service of India has not proved very inviting to the natives of Canada; whether it be that they prefer to serve their day and generation in their own fair land, that they are loath to go so far from kith and kin, that they dread the climate which proves fatal to so many Anglo Saxons, or that they have no desire to submit themselves to the searching examinations of the Civil Service Commissioners, we do not presume to say—whatever may be the reason few of our young men have crossed the world to seek for the many prizes offered to talent and industry in that land of riches—we know but one graduate of Queen's who has entered that service. It is said that every member of the Bengal Branch of the Civil Service receives not less than £1,650 stg. a year on an average throughout his service, has his widow and children well provided for in the event of his death (which the chances are will be early) and will enjoy a pension of £1,000 a year on his retirement (with diseased liver, cranky habits, a trouble and annoyance to his friends.) He contributes during his active service towards the pension fund and for the benefit of widows and orphans as to an insurance; but the pay is easily equal to that, as well as to savings in the case of most men, and the power is delightful, while there are the prizes up to £10,000 a year, which, in Council and at the head of a province, some men enjoy for ten years running. All the high offices being open to him, a man of ability

need not feel that he is stultifying himself financially by entering the Indian Service. Why then do not more try this road to fame and riches? The *Homeward Mail* considers that the system of competitive examinations now in vogue stops the way, and deters many eminently suitable men from entertaining the thought of entering the service; that it has done more than anything else to disqualify valuable men for India and to produce the change, patent to every one, that has come over the service. The *Mail* mentions the case of a gentleman who passed his first examination successfully, but failed in Indian Geography and Political Economy at his final, as at the time he was suffering from a severe attack of neuralgia; and then remarks that high class men will not subject themselves to the chances of such a disgrace. Such men do not care about the drudgery of preparation, of cramming, or of the risks of technical defeat. What is the common observation regarding those who fail? They are ruined in their prospects. They are plucked men. They have wasted their time. They have gone in for a training that unfit them for any other occupation.

We have been led to consider this matter by the appearance in the *Canada Gazette* of the rules and regulations for the competitive examinations for the Indian Civil Service, which are to take place in London on the 24th March next. Although, as may be gathered from the remarks above, we have no wish to see Canadians deserting Canada, still as some of our readers may have a longing to grasp at the golden prize held out, we will briefly say a word or two as to these examinations. Any person desirous of competing must produce to the Commissioners before the 1st February next, evidence shewing, that he is a national born subject of Her Majesty, and that on the 1st March, he will be over 17 and under 24, that he has no disease, affection or infirmity that will unfit him for the service, that he is of good moral character. He must then pay a fee of £5 and submit to an examination in any or all of the following branches of knowledge: English Composition, History of England, English Language and Literature—Language, Literature and History of Greece, Rome, France, Germany and Italy—Mathematics (pure and mixed), Natural Science, Moral Sciences, Sanskrit and Arabic. The merits of the candidate will be estimated by the marks gained in the various branches, and the required number who shall have obtain-

ed the greater aggregate number of marks than any of the remaining candidates will be the selected candidates. Each one of these chosen few will be on probation for two years; during three quarters of which period he will receive an allowance of £50 per annum, and for the last six months at the rate of £150 per annum; during this period he will be examined periodically in Oriental languages, in the History and Geography of India, in Law, and in Political Economy. If at any one of these exams, he shall appear to have neglected his studies, or to be physically incapacitated for pursuing the prescribed course of training, he is liable to be "spun." After the Final Examination it will be decided whether or no the candidate is qualified for the Civil Service of India: and then the selected one gives a bond, with two sureties, for the due fulfilment of his duties. Seniority in the service is determined by the standing at the exams, and those who stand highest have the first choice of the Presidency in which they will serve the successor of the Great Mogul, Victoria our Queen. As we understand it, these examinations take place every year, so that any of the Alumni of Queen's who may be filled with ambition, and may desire to emulate a Warren Hastings or a Clive and rule over millions of Asiatics, and who is not ready for March 1874, may prepare for March '75.

FOOT BALL.

OCT. 31st.—A foot-ball match was played to-day between the St. Lawrence Club and the Arts Students, which resulted in an easy victory for the latter. Two straight games were won in less than an hour.

Nov. 6th.—Again victorious! This time the match was between a club of twenty picked foot-ballers of the city and the Students, and as before the latter won two straight games in a little over half-an-hour. The first game lasted seventeen and the next twenty minutes. The match was played in the presence of a large number of spectators, who evinced a lively interest throughout. The playing on both sides was good, and although the time was short, it was generally acknowledged, by those who are acquainted with the game, to have been the best contested match they ever witnessed. Since the organization of the College Foot-ball club a number of matches have been played, and it is worthy of note that they have never yet lost a goal.

We think they might with safety extend their challenge beyond the city.

QUEEN'S COLLEGE AFTER THE UNION.

Queen's College has passed through so many difficulties and undergone so many changes in the course of thirty years or thereabouts, that her friends have become accustomed to ask the question :— What next? We feel it to be our duty therefore to satisfy enquiring friends by suggesting that we have next to prepare for an altered state of existence as far as the Faculty of Arts is concerned. We have many clerical friends who are doubtless *au fait* on this subject but for the information of others we transcribe a portion of the "Article of Union concerning Collegiate Institutions." After reciting the position of the several Colleges after the Union it goes on to say :—"The United Church shall not be required to elect Trustees for an Art's Department in any of the Colleges above named."

It will be noticeable that only a negative position is taken up, but we conceive that it is of the very first importance that something positive should be known, and that as soon as time and circumstances will permit.

What next? we ask. If the Fathers of the Church are no longer to elect Trustees, or, what amounts to the same thing, are no longer to control the Arts Department of the University who are to take their place in the foundation of an electoral College? We are not in a position to speak the mind of the College authorities, but we believe that we only say what will commend itself to the Alumni when we declare that the time has come when they should have a large share in the government of their Alma Mater.

We are of opinion that there has been no greater barrier to the usefulness and prosperity of this University in the past than the fact that when once a man had left her Hall, he was cut off forever from connection with her, generally speaking.

It is true that a certain number have entered the Church and have thus had something to do with shaping her destinies. But that is not enough. Every graduate should have a like opportunity and we hope that whether the projected Union of the Presbyterian Churches should fail or be accomplished, such steps will be taken as shall lead to this most desirable consummation. We are far from believing that the sons of Queen's are wanting in that attachment to their Alma Mater which is to be expected of all University men. We are bound to admit, however, that in the days gone by

less has been done than might have been done, we may even say, than ought to have been done, with a view to fostering that loyal spirit which should be a first consideration with the Authorities of every seat of learning. Yet as we have said, we believe Queen's sons are loyal. We have had proof of it in days not long past and therefore we seek to rouse them to ask for the share in the control of the College which is justly and admittedly their due. We do so advisedly, for within the past year, the University of Toronto has sought to strengthen her hold on her graduates by granting them such a privilege. We can point to the Universities on which Queen's has been modelled as pursuing a similar policy and we know that many of the clerical graduates will heartily lend a helping hand in bringing about this matter. With their helps and with such examples to fall back upon we believe that the course is plain. All depends on the action of the lay graduates. If they are united in asking for such a concession as has been hinted at they must be up and doing. And believing that they will be united we venture on a suggestion.

It will be in the memory of some; that in the Spring of 1870 a meeting of the Alumni was held, which came to the conclusion that it would be well that some concession should be made to the Graduates; especial mention being made of the offices of Chancellor and Rector of the University. At the same time a committee was appointed of which if we remember rightly, the Rev. R. Campbell of Montreal was convener. We opine that the labors of the Committee have not been many, at least they have not been crowned with success. It is to be hoped however, that the gentleman named and other gentlemen willing to act with him will take up this matter and arrange for a large gathering of Alumni within the walls of the University at no very distant day. We would gladly welcome suggestions on this subject and hope that what we have ventured to lay before our friends will rouse them to such exertions as will in the end be crowned with success.

There is the highest certainty that if the "what next" now propounded should be answered in the way here indicated it will be well for our Alma Mater. It can be confidently predicted that in such an issue she will become even dearer to her sons than she is at present and that well as they have fought for her in the past in the battle of words and the still more trying battle of deeds they will fight more valiantly in the future, seeing

that then they will be doing battle at once for themselves and for the College they shall proudly call their own.

ALMA MATER SOCIETY.

The subject for debate for the evening of Nov. 8th, was, "Is a Republican form of Government more preferable than a Monarchical?" Mr. D. M. McIntyre opened the debate and very ably defended the side of Republicanism. Mr. R. W. Shannon, in a speech well worthy of credit, brought forward very forcible arguments in favor of the freedom, religious and social, and the stability of Monarchism. Each side was well supported by several speakers. The Chairman, Mr. McEachern, after an eloquent and lengthy speech, which was listened to with marked attention, stated that he would not, owing to the very strong arguments on both sides, give a decision. So the Society it seems is still in doubts which is the more preferable form of Government.

Nov. 15th.—So much time was taken up this evening in the transaction of business, that but little time was allowed for the debate, which, however, was not of a very important nature. The subject for discussion being, "Has the Indian suffered more than the Negro from the White man?"

Mr. Webster, in the absence of Mr. Jas. Cumberland, the leader, opened the debate and very ably and pathetically described the sufferings of the unfortunate Indian. The key note of the Indian miseries once sounded was well kept up by Messrs. Herald, Shannon, Gillies, Dow, Cumberland, McKillop, McArthur and Oxley. Mr. J. G. Stuart the leader of the Negroes, ably portrayed the sufferings of his party, and the 'dark' picture sketched by him was so fully completed by Messrs. Alexander, Claxton, Nugent, Glasford, McEachern, McDowell and Ferguson that the chairman, Mr. Shaw, concluded that the Indian was a happy man compared with the Negro.

The Society has finally decided that the public debate spoken of in our last number will be held on the evening of the 24th of November, and in St. Andrew's Hall, not in the Convocation Hall.

ERRATUM. — In giving the list of Matriculants in our first number the name of John B. Dow, of Whitby, a Matriculant of the third year's class, was omitted.

THE FRESHMEN'S SONG.

AIR—"COCHACHELUNK."

We're the Freshmen of Queen's College,
And we always are in luck ;
For the less we have of knowledge, boys,
The more we have of pluck.

There are many here before us,
And they are a jolly crew ;
But they can't come Paddy o'er us,
For we're not so very few.

We like the College customs well,
But cannot see the sport,
That he, who tries to court a girl,
Needs any other "Court."

† Then here's to our Professors, boys,
Of Anglo Saxon Shute ;
And those that make ideas sprout,
From cube and classic root.

And here's to each good pater,
Who will rattle down the dimes ;
And here's to Alma Mater,
And to good old College times.

* This we have no doubt refers to the famous Court of Iniquity.

+ We understand that there is another version of this verse. Will any of the Freshmen favor us with a copy.—Ed. Note.

THE SISTER UNIVERSITIES.

THE MCGILL COLLEGE Calendar for 1873 gives 276 as the number of the undergraduates for the year ; of these 99 come from Ontario, and 144 from Quebec.

VICTORIA COLLEGE has gained a prize in their new Professor of Natural Sciences, Dr. Hanaal, of the University of Breslau. It is stated that the learned Doctor is master of eight languages, and has made several valuable discoveries in Chemistry.

THE GIRTON COLLEGE, (Cambridge, Eng.) for women is now established, and the Tutorial Staff, with their girl pupils, are now in residence, and have commenced the Collegiate year.

AT A MEETING of the annual convocation of the Queen's University in Ireland, held last month, Professor Nesbitt of Queen's College, Belfast, moved a resolution to the effect that the privileges of the University be extended to women. After some discussion the motion was lost by one.

TRINITY COLLEGE, TORONTO.

The annual Convocation in connection with the University of Trinity College was held last Saturday at noon in the hall of the College, the Chancellor, the Hon. John Hillyard Cameron, presiding.

The following is a list of the degrees conferred, matriculants and prizemen.

DEGREES CONFERRED.—Bachelor of Arts.—R. L. Houston, W. H. Perrin,

R. Power Palmer, C. B. Crawford, C. L. Ferguson, J. Woodburn and A. F. Wood.

MATRICULANTS.—J. A. Houston, J. Farncomb, S. Mills, A. Fletcher, C. R. Gunne, B. D. Harrison, H. T. Leslie, F. C. Moffatt, C. M. Parker, J. R. Seaton, A. C. Ham, A. W. Spragge, G. Letingham.

PRIZE LIST.—Prince of Wales' Prize, 1872.—W. C. Allan, first class honours in classics and hon. fourth in mathematics.

Prince of Wales' Prize, 1873.—C. L. Worrell, first class honour in mathematics and hon. fourth in classics.

Bishop of Toronto's Prize for Divinity Class.—P. L. Spencer.

Natural History Prize, 2nd year, 1872. C. L. Worrell.

Classical Prize, 3rd year, 1873.—C. J. Leger ; 2nd year, A. W. Garrett.

Mathematical Prize, 3rd year.—C. L. Worrell ; 2nd year, C. Fessenden.

Prize in Chemistry.—C. Fessenden and R. A. Ross.

French Prize.—C. C. Abbott.

SCHOLARSHIP.—First Scholarship awarded at Matriculation, £50—J. A. Houston, Trinity College School, Port Hope.

Second Scholarship, £35—J. Farncomb, Newcastle High School.

Third Scholarship, £25—S. Mills, private tuition.

At a regular weekly meeting of the University College, (Toronto) Literary Society, held last Friday, the report of the Committee on the Inter-University magazine was presented, which recommended the appointment of four representatives to meet those from the other Universities of the Province. This report met with some opposition, and on motion, the discussion of it was postponed for two weeks.

OUR EXCHANGES.

We have to acknowledge the receipt of *The Tyro*, a magazine published quarterly by the members of the Canadian Institute, Woodstock ; it is neatly got up, well printed and contains a great deal of very readable matter. We have also received *The McGill University Gazette* for October and November, being the first and second issues. It is in the same form as *The Journal*, but with only double columns. The first page is adorned with a wood-cut of the University Buildings—would that we had a similar structure to engrave upon our issues.

The Weekly British Colonist, Halifax ; and *The Huron Signal*, Goderich, have also been received.

MISSIONARY ASSOCIATION.

The annual meeting of this Association was held on Saturday, the 15th inst., in the Theological Class-room. This was the first meeting of the present session, and quite a large number of students were admitted as members of the Association. The principal business at this meeting, after the admission of new members, was the election of officers for the ensuing year. The purposes of this Association are to infuse a missionary spirit into its members, especially those of them who have the Christian ministry in view, and to make arrangements for supplying religious services wherever they may be required in the vacancies of the Church during the summer vacation. One pleasing feature of the meeting of Saturday last was the very full attendance, which showed the lively interest taken by the students in the working of the Association. We are glad to see that the Divinity Students have all returned from their summer labours, looking hale and hearty and apparently well prepared to enter on the studies of the session. We sincerely wish them health and success in the prosecution of their studies.

The following gentlemen are the officers of the society for the present session :—President, A. H. Cameron ; Vice-Pres., J. L. Stuart ; Secretaries, R. J. Craig ; and W. A. Lang ; Treasurer, A. MacGillivray.

DEOMNIBUS REBUS.

Charles Dickens has finished his "Mystery of Edwin Drood," by means of a spiritualist medium. The medium who makes the announcement says, that he has been offered \$2,000 for the ending of the story !

It is said that an unfinished manuscript by De Foe, of *Robinson Crusoe* notoriety, has been discovered in Paris. It is entitled *Six Months in the Air*, and describes the supposed wanderings and experiences of a soul after its separation from the body.

An honest yeoman of this County called at the office of a lawyer in town and requested that a crocodile might be added to his will.

GALLANTRY.—“Will you clasp my cloak, sir?” asked a young lady of a senior Theologue (a Divinity Student) who was accompanying her home the other evening. “Yes, and its contents,” he gallantly responded.

WHAT IS TALENT?

Is talent mere mental power and activity independent of permanent results? Or is it that activity, that persistence, that industry which will push enterprise to a successful issue? It was once said of a man that he was not a talented man, but that he had a *talent for business*, that he was not brilliant, but that he was successful in the enterprises he projected; that without astonishing his associates with the vigour or originality of his powers, he invariably commanded their confidence and respect. Was this a man of talent, or was he not? He had a *talent for work*, but no brilliancy of intellect. But what does the expression, *talent for work*, mean? Does it not mean the having the power to mind one's own business as business? To be able to concentrate one's faculties, be they less or more, upon that which one has to do, is perhaps a more precious gift, and a rarer one, than many suppose. It may want in the element of brilliancy, but in its stead, has what deserves a higher commendation, that of usefulness. By "talent" most people mean a certain activity of mind and especially a certain readiness of tongue or pen, which seem to them most admirable. But few things are less really admirable than these are capable of becoming; and few things accomplish less of the real work of life. Mental activity quite as often expends itself upon mere trifling as upon anything else, while of all the things, even the brilliant things, said and written by men, what a discouragingly small proportion actually comes to anything at all! For example, what a multitude of books have been written which never remunerated either their authors or publishers, nor benefited in the smallest degree any human being! What a vast number of great speeches have been made—to the delight of their authors, and the lovers of everything superlatively brilliant—which just spread themselves out like great seas of fog, and slowly dispersed into universal and deserved forgetfulness! How many dazzling reputations for "talent" live their short day, and then sink into obscurity forever! Now, in view of all this might we not be excused for saying that there is really no talent worth the name, but that for minding one's own business, and for making a business of so doing? Brilliancy may be more captivating at the time; but if its effects are merely ephemeral, and not calculated to accomplish the real work of the world, the term *talent* should be applied to the humbler but more use-

ful faculty of knowing how to work. If this view be correct, mere intellectual activity is not so much to be desired, as the power of industry and application. Both endowments may indeed be combined; but in the absence of so rare a gift, it may afford some encouragement to those who may have a disposition to repine at their own seeming inferiority to others, to know that by far the larger portion of the work of life has been done—not by brilliant accomplishments, but simply by a *talent for work*. Often, nothing is more deluding than the apparent superiority of others; and no principle of life is more ruinous than the pernicious notion some entertain of their own inferiority, of their own inability to accomplish some good in the world. Let a man's natural "gifts" be ever so humble, he can certainly acquire one gift which will make his life useful. He can be *industrious*; he can acquire the gift of persistent application; he can cultivate a *talent for work*, which is *par excellence* the power fitted to make life a grand success.

THEOLOGICAL.

The authorities of the College have made arrangements with the Rev. Doctor Jenkins and the Rev. Doctor Bell to deliver a course of lectures before the Students of the Theological Hall this session. Dr. Bell commences his course next week. He lectures on the "Relation of Science to Revelation." Dr. Jenkins will not appear until a later period of the session, when he will take up the subject of "Homiletics." This addition to the teaching staff of the Theological Hall will doubtless be the means of great good both to the Church and to the College. The Reverend lecturers are men of eminence in their Church and well qualified to deal with their respective subjects.

At the meeting of the *Aesculapian Society* on Saturday evening the subject, "Is tobacco an evil or benefit to the human race?" was vigorously discussed by both sides. The decision given by the President was in favour of the anti-tobacconists. At the next meeting the programme will be varied by readings, recitations, and short papers from the committee.

[We would be greatly pleased if some one of the committee of this learned society would furnish the *Journal* with full reports of the meetings and debates.—E. I.]

LITERARY ENTERTAINMENT.

The first of the Entertainments given by the Elocution Association of Queen's College, was held in St. Andrew's Hall, on Monday Evening, the 17th inst. The deity who presides over the weather was propitious. The literary habitans of the city, graced the Hall with their presence, and the heart of the newly appointed Treasurer leapt with joy, as he gathered in the 10 cents. At the appointed hour for the readings to begin the President of the Association, Prof. Mackerras took the seat on the platform, supported on either side by a brilliant phalanx of the Elocutionary talent of the Association. The programme which was a happy combination of the serious and humorous, was admirably carried out, the different readers doing full justice to their respective pieces, alternately keeping the audience in breathless silence with deep pathos: then evoking peals of laughter with the most ludicrous comicality. The programme was brought to a close by the Chairman, thanking the audience for their attendance, and bespeaking their presence for an other such entertainment to be given before the Christmas holidays. Simultaneously with this the readers hurriedly got inside their over-coats and forthwith placed themselves under the protection of their respective deities. Foremost among them was our Financial Secretary who even outstripped the "Guide."

PERSONAL.

The Rev. Matthew McLean, M.A., of Queen's College, who received his Theological training in the same Institution, has been inducted into the Pastorate of St. Andrew's Church, Belleville. The services were conducted by the very Rev. Principal Snodgrass. A short discourse to the Pastor was delivered by the Rev. Prof. Mowat, and the congregation was addressed by the Rev. P. S. Livingston of Pittsburgh. Mr. McLean for a time held the charge of the Kirk at Paisley, and afterwards received a call to Port Hope, where up to the present time he has laboured with great success. The Rev. gentleman has now a wider field for his abilities and we have no doubt as to his future career of usefulness to the church.

We are pleased to learn of the prosperity of William McNee and William Donald, both graduates of last session, the former is now Master of the High School at Orangeville, and is conducting it with every satisfaction. The latter is at present Master of the Almonte High School, but has been engaged to take charge of a larger school at Kincardine. We wish them every success.

KINGSTON Collegiate Institute.

ONE OF THE FOUR SCHOOLS OF
ONTARIO RANKED AS FIRST-
CLASS BY THE GOVERN-
MENT INSPECTORS.

THE SCHOOL is fully equipped in
every respect, and can point with pride
to the fact that upwards of

SEVENTY SCHOLARSHIPS
have been held by ex-pupils in the different
Universities of the Dominion during
the past ten years.

The Head Master has vacancies for a few resident pupils, to the preparation of whose lessons particular care is given by a Master, every evening in the study-room, where books of reference are supplied.

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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., DECEMBER 6, 1873.

No. 4.

Written for the Queen's College Journal.

A CHAPLET.

I'll wreath for thee a chaplet,
Of flowers rich and rare ;
I'll pull the sweetest I can get,
From nature's great parterre.

I'll twine the pink Acacia,
The Amaranth as well ;
With shrinking, green Mimosa,
White Daisy and Blue-bell.

The graceful scarlet Fuschia,
Pansy and Mignonette ;
And Eden-cyed Ambrosia,
With Hawthorn blossoms set.

I'll add the mountain Laurel,
The valley Lily too—
A sprig of Mint, and Sorrel,
Jasmine and Violet Blue.

The Hyacinth and Cowslip,
And fragrant Eglantine ;
The Daffodil and Tulip,
And purple Columbine.

I'll take both Thyme and Myrtle,
And snowdrops pure and sweet,
The SHAMROCK, ROSE and THISTLE,
To make my wreath complete.

Ottawa, 1873.

Ivy.

ODE TO THE SUN.

Hail ! hyperdiaphanous and superlustrous orb
of day,
In whose effulgent beams with joy lusorous
insects play ;
Before thy face the nebulous mists hasten to
deliquesce,
And quickly from thy countenance all adum-
brations press.

Fructiferous trees, bacciferous shrubs, own thy
vivific ray ;
Cornuted rams and flocculent sheep disporting,
love thy sway.
The garnish rooster ambulates with turgent,
pompous mien,
And peacocks o'er the vernal sward display
their caudal sheen !

When thou dost appropinquate towards this
terraqueous sphere,
Thy coruscations vespertine cause adscititious
cheer ;
Thine evanescent nitency shines 'mid the
viminal trees,
And bathes in richest splendor the broad
voliferous seas.

EXCUSE FOR ABSENCE FROM CLASS.

BY A "JUNIOR."

It is not that the weather's foul,
It is not that I'm sedey,
But locomotion since that day
Of foot-ball, is not speedy.

A fellow with unwieldy boot,
And all his rage fomenting,
Just made my foot a total wreck,
And I am left lamenting.

[We are creditably informed that the
College Authoritics excused the JUNIOR.—
ED.]

CANADIAN AMPHIBIA.

Baron Cuvier, and the older zoologists
classed the animals now commonly known
as Amphibians under the more comprehensive
designation of Reptiles. Later
zoologists, however, have separated the
amphibians into a distinct group. The
interest which attaches to this class of
creatures from certain peculiarities in
their nature, seems sufficiently strong to
warrant this arrangement. To any person
capable of appreciating the study of
physiological phenomena, the contemplation
of an animal which, at one period of
its life, is endowed exclusively with the
organs of aquatic respiration, resembling
the gills of fishes with means of locomotion
adapted only to a constant residence
in the water, and with a digestive apparatus
fitted exclusively for the assimilation
of vegetable food, assuming by
degrees the functions of atmospheric
respiration, acquiring limbs which are
formed for leaping on land with great
strength and agility, and fitted to live on
an entirely different kind of food—the
contemplation of such an animal will not

only excite feelings of the deepest admiration, but necessarily lead to the investigation of the laws by which such remarkable changes are governed. The investigation of these laws led naturalists to

adopt a new classification, and to arrange
animals undergoing so striking a meta-
morphosis as the Amphibians in a class
by themselves.

According to popular usage, the term
Amphibians is understood as applying to
such beings as are adapted to live either
on land or in water. But the definition
is too lax, and not in strict accordance
with the etymology of the word *Amphi-*
bious. There are many instances of
animals which can live either on land
or in water, but which have an organiza-
tion fitted only for one of these modes
of life, and which resort to the other only
under peculiar circumstances. But these
are not true Amphibians. Only such
animals as possess at the same time two
sets of respiratory organs, one adapted to
breathe air, and the other to aerate the
blood, by exposing it to water, are true
Amphibians. Frogs, Toads, Salamanders &c., though usually embraced under
this class, do not, therefore, strictly be-
long to it, as their gills disappear with
the development of their lungs.

The Amphibians proper, undergo a
partial metamorphosis, acquire lungs,
and retain the gills during the
whole of life—both systems of respiration
being capable of aerating the blood.
They belong to the Order *Amphi-*
pneuma. Two of the species inhabit
Canadian waters ; one is to be found in
the lakes of Mexico ; and the third
species is an inhabitant of the under-
ground lakes of Carniola and Styria.
The Canadian species are the *Siren* and
the *Menobranchus*. They inhabit the
lakes and larger rivers, but are rather
uncommon. In general appearance, the
Siren strongly resembles the Salamander.
Only the anterior pair of the feet is
developed ; and they are weak, and ill-
suited for the purpose of locomotion. The
progress of the animal through the water

is accomplished by the tail, which is large in proportion to the size of the body. The body has very much the form of that of the Eel, and sometimes attains the length of two or three feet. Earth worms, aquatic insects, &c., comprise the food of the Siren. A better known Canadian Amphibian is the *Mesobranchus*. It grows to the length of about two feet. It has four legs : but they are imperfectly developed. It is carnivorous, and exceedingly voracious. Like the Siren, the tail is well developed, and used for locomotion. The *Mesobranchus* is noted for the large size of its blood corpuscles. There is a fine specimen of this creature preserved in the Museum of Queen's College. It is about fourteen or fifteen inches in length, and was caught in the waters of Lake Ontario.

FORMATION OF HABITS.

(Concluded.)

There are several principles of the nervous system which may throw some light on this phenomenon. The first of these is, that the nerve centres are capable of producing motion without exciting consciousness. In order to comprehend this we require to know a little about the nervous system. That the brain and spinal chord send out branches in all directions to every part of the body is a fact too well known to need any demonstration at the present time. But what are the nerve centres ? What purpose do they serve ? The first of these questions may be answered by explaining that the nerve centres are collections of the nervous substance, each of which may be said to be a miniaturo brain. They are situated in different parts of the spinal chord, and differ from the nervous chords or fibres inasmuch as they are composed of vesicular matter, instead of fibrous substance. Next we ask what purpose do these nerve centres serve ? They seem to be intended as magazines for the storing up of the nerve force, and the expulsion of it in different directions. From these storehouses, as well as from the brain proper, there proceed two opposite kinds of nerve chords. Those chords, which convey an impression from any part of the body to a nerve centre or to the brain, are called *afferent* chords, and those by which this impression is transmitted or carried off to different parts, are called *efferent* chords. Now, an impression may be conveyed along an afferent chord to a nerve centre and then transmitted by this nerve centre along an efferent chord, without being

sent upward to the brain. In such a case it is evident, that no consciousness could be excited. The brain would not receive the impression, and consequently the person would have no knowledge that it had taken place. The application of this principle to the formation of habits, throws considerable light on the matter. When a person is performing any habit, it is quite possible and very probable, that the motion of the various parts of his body employed in the different actions of the habit is excited in the manner just described, so that he has no consciousness of the separate actions or motions.

Another principle that may be taken into consideration in searching for an explanation of the Formation of Habits, is, that the nervous and muscular systems acquire a greater pliability in performing a series of actions by these actions being repeated. It is manifest from this that the more perfectly a habit is formed, the greater is the pliability acquired by these systems, and for this reason they perform actions with less effort of the will, and therefore with less consciousness being excited. Then when a habit is fully formed, the exertion of the will in accomplishing each separate action of that habit may be said to be reduced to nothing. As a legitimate result of this, the consciousness of each separate action is brought down to nothing, and therefore we are conscious of all the actions only when taken as a whole.

There are two facts which should be taken into consideration in the explanation of habit. These are first, that every impression on the nervous system, which awakens consciousness endures for a time generally proportionate to its intensity, and second—that the speed with which an impression travels along a nerve and awakens consciousness is comparatively limited. These two principles give rise to another which may be stated as follows :—An impression may have been made upon a certain nerve, and, before it has completely faded away, another and different impression may be made upon the same nerve ; the consciousness which is thus awakened will be the result of neither impression separately, but of both combined. This is proved by taking a stick with a lighted end and whirling it rapidly around. In so doing we shall see, not different points of light, but a continuous stream of fire in a circular form. The impression, made on the optic nerve at any point in the course of the burning end of the stick, endures until the end has come round to that point again,

and thus the impression of a circle is produced. In the performance of any habit, the circumstances are similar. The impression, which one action of that habit makes on the nerve, lasts until the impression from another action of the same habit is made upon the same nerve, these remain until a third impression has been made, and so on throughout the whole. The consciousness which is thus aroused is the result, not of these impressions separately, but of all combined in one. This accounts for the fact that we pass over unconsciously many parts of a habit, and take cognizance of it only as a whole ; that what was formerly a trouble and drudgery to us, is now performed with the greatest ease and alacrity ; and that we become more and more proficient in performing the different actions of a habit, until that habit has asserted its power and become fully confirmed.

In the foregoing article an attempt has been made to give some idea of the inner process by which habits are formed, and of the causes by which they, although weak at first, gradually acquire such a power over the character of man that they have been called his second nature. It may be thought by some that this is but an unfinished treatment of the subject, since it is not taken up from a moral point of view. This branch of the subject, however, was not intended to be treated of, and it is now left to any one who may be willing to take it up.

THE SCIENCE OF LOVE.

Miss Seraphina Cokett speaks :

"The Science of Love ! Good gracious, who ever heard of such a thing ! Why, the fellow—for of course it's a man—only a man would ever dream of such nonsense—the fellow must be crazy ! Science, indeed ! If he had said 'Love as an art,' one might have had some idea of what he meant ; for it does need some skill to keep those horrid men either from making one look so ridiculous by their absurd attentions before everybody—everybody, no matter who it may be who is looking on, and when one doesn't want to—to run away—it does need some art to keep them from doing this, or from becoming spiteful, and just to vent their spleen, going over to some horrid old woman, who is forty at least, if she is a day—well, thirty-five or thirty. There's F—(well never mind who !) because I just hinted that he needn't have the whole room staring at me—what do you think he did ? Actually went away to that horrid old thing, Miss —— who is such a fright, such an animated skeleton ! Oh !

I can't bear the very look of her. But, "The Science of Love!" I won't read it I know it is trash. Well, I may first read a line or two to see what nonsense the poor wretch will talk. (Reads) "Love is the losing of self in another self." (Speak) "There! I was sure he was a fool or an idiot! Only imagine! "Love is the losing of self in another self as if the other self was a forest of trees, or a tunnel, or a what is it? Oh, I swan!—a labyrinth—I think that's the word—at least I remember something about Jerusalem, or Trey, or some other of those old cities having a round-about place that you couldn't get out of it once you got in. I have a good mind to throw it in the fire!"

Love is the losing of self in another self, not from the deliberate conviction that it is right to do so, but because one cannot help it. However the loss turns out to be profit. For the other self (which is infinitely more precious) loses itself in your self, is appropriated by you, and elevates you into the extremity of blessedness. Love is a kind of Spiritual Communism; each of the persons who experiences it seeks the general good, that is the good of both. Spirit merges itself in spirit, and the two melt into one. Some persons have it worse than others. It varies in numberless ways, but a thick octavo volume would be required merely to enumerate them. It may be mentioned however that there is love prosaic, love poetic and love philosophic. These phases are not always, nor perhaps even generally, found in an independent or free state; they are usually united in various proportions, which form a chemic-spiritual mixture. Love prosaic is a kind of vague impression that there is a something higher than what shows itself to the outward senses. It may be found in its simplest form among certain rustics, who regard the other self as something rather higher than horses or cows. Love poetic is intense, explosive, transcendental. It gives wings to its possessor, so that he soars into an aerial region whose atmosphere no common lungs can breathe. Love philosophic is dangerous as fire-damp. It makes no visible sign (except in private). It is a pent-up violence, covered by a thin incrustation. Beware, or the volcano will burst forth with terrific violence!

Like all strong feeling, love must shew itself outwardly, in some form or other, or rend asunder the heart of its victim. The strength of the feeling, however, is not measurable by the external shape it takes. Sometimes it manifests itself in

the manner stated by the lover in Tennyson's "Locksley Hall."

"Many an evening by the waters did we watch the stately ships, and our spirits rush'd together at the touching of the lips." Or, perhaps, the ethereal glory, that hangs like a cloud of light around the fairest being in all the world, sheds some stray gleams even upon the youthful brothers, calling forth an intense interest, which takes the practical form of the disbursement amongst them of small coins of the realm. When more intense, it takes a poetic form; and seeks relief in ambitious attempts to sing the praises of the queen of women in a kind of inverted prose, in which the parts of speech insist upon changing their usual positions, while the use of such words as "jewel," "casket," "heaven," "bliss," "sun" and other terms of a like resplendent nature, causes the author unspeakable torture when he tries to find appropriate rhymes for them.

The Philistines, with their usual want of delicacy of feeling, call this form of composition doggerel. Love may also take the form of intense solicitude for the comfort of its object, and shew itself in the deftness displayed in draping the shawl or hooking the glove, or in extreme care in warding off (by assistance) any unpleasant consequences that might arise from the state of the side-walks. These are but a few of the many ways in which this divine passion shews itself. It takes a different form when, by some untoward circumstances, obstacles intervene. Then the sun is eclipsed, and the world is left in darkness. Thus, the parents of the adored one may refuse, from mere utilitarian motives, to abet the "the religion of young hearts"; and love being refused the proper nourishment, shews itself in the dejected behaviour of the visage, and the suspiration of forced breath; the forlorn lover finds no rest, steals out in the darkness, finds out a well-known house, (the casket that enshrines his jewel), before which he wanders up and down with unweary tread: stopping at times to gaze wistfully at the light in an upper room, which perhaps (Oh, blissful thought!) her presence consecrates. From this it appears that a dissolution of the apparently perfect unity of soul with soul is possible.

This is more evident when the feeling is all on the one side. There have been cases, it is said, in which the love-sick swain has poured forth his innermost feelings in passionate eloquence, and found out that the object of his affections regarded him as a fool for his pains. She was not to be caught by chaff like that; how should she, when he had only eight

hundred dollars a year, which wouldn't permit of her going anywhere, or visiting anybody, or even paying the milliner's bill! And so, the rejected lover has gone away, disconsolate and disenchanted, to creep, like a wounded hare, into some obscure spot, and feeling that henceforth life had no pleasure for him, that the future was a bleak and dreary waste, and that his only consolation was that he would soon go down to the silent tomb. The breach, however, may come from the other side. The youth, with incipient love coiled up in his heart and only making its presence obscurely felt by slight stirrings and vague stirvings after some unknown felicity, naturally invests the first fair maiden he sees with a glory and a beauty, beside which an un fallen angel would be plain and commonplace. But when, after the first fresh blush of feeling has passed off, he begins to see more clearly the doubts as to the correctness of his first view insensibly shape themselves in his mind, in spite of his attempt to throw them off; when these doubts at last take the definite form of conviction, and he discovers that the supposed divinity is not so very divine, and above all that she has no sympathy with what he prizes most highly; what is there to wonder at, if in such circumstances he should gradually recede from the once-admired one's side, and that he should seek an exact equivalent for his vanished love in its money-value, as decided in the case of "Deceiver vs. Deceiver."

Love, then, has a tendency to break up, and thus destroy that reciprocity which is its essence. This being so, it may not be out of place to suggest that the experiment of "falling in love," as it is usually called, is not always a safe one, and that it may be doubted whether very grave consideration be not required, on both sides, before the final leap is taken. A celebrated writer has gone so far as to say that the true basis of wedded-bliss is not love, but mutual esteem, as the former will grow up afterwards. Without going so far, it may be said that the exercise of a little reason will not do any harm.

We suspect, however, that advice is of little or no use in the present instance. The Lawyer and the Lover resemble each other very closely. The one takes a case in hand, and then looks about for argument by which it may be made at least plausible. The other is smitten by the charms of some fair damsel, and afterwards proceeds to convince himself that she has all the highest graces, accomplish-

[Continued on Sixth Page.]

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

Queen's College Journal.

KINGSTON, DECEMBER 6, 1873.

We would respectfully request intending subscribers to send in the amount of their subscriptions at once to the Treasurer. Those who have received copies of the paper and do not wish to subscribe will be kind enough to intimate the same as soon as possible.

OUR POPULAR LITERATURE.

The majority of readers give a decided preference to works of fiction over those of a more substantial and instructive kind. Science and Art are not without their enthusiastic admirers and devotees; but they who enjoy the study of them, as well of the higher departments of literature, properly so called, are the intelligent minority. Considering the wide diffusion of knowledge at the present day, and the splendid facilities afforded for mental culture, it is rather a curious fact that the inferior fields of literature should be more extensively cultivated than the higher; that the sickly productions of poetasters and fifth-rate novelists should command a wider range, and wield a stronger influence than the finest efforts of imagination; and that what vitiates the taste and enfeebles the mind should receive the preference over that which

elevates the fancy and expands the intellect; while a healthy vigorous literature is abundant, and within easy reach of all. It would be no less curious than interesting to enquire into the cause or causes which have led to this morbid craving after an inferior and sensational literature. But we have not the time even if we had the ability and the inclination to enter, at any length, upon such an investigation. We merely notice a few features of the case, and make a few observations on such as appear to be the main causes in fostering what must be called a vitiated taste. But it must not be understood that we are speaking against works of fiction, as works of fiction. Nothing could be further from our purpose than to say one word against a species of composition which does so much to delight and elevate mankind as works of imagination. What we protest against is that diseased fiction which enervates the mind and dissipates its energies, which clogs without pleasing; and which strengthens a desire for it, while it removes the power of gratification. And we rest assured no candid reader will find fault with us for proscribing such a literature, and for speaking of it in terms of censure, which, though severe, it justly deserves. On the other hand, first class works of fiction are to be heartily commended. For, being, perhaps, the finest efforts of imaginative Art, an intelligent reading and study of them tend to purify the sentiments, enlarge the understanding, and invigorate the reason. But the works of fiction which most please superficial readers, and which are most extensively read, are such as pamper a weak vanity, and flatter the grosser appetites of man's nature. Such productions are sought and read with avidity by young persons and others whose education may have been imperfect, or whose taste has not been properly cultivated. The weekly sensational stories which fill the front page of newspapers are powerful incentives to an unhappy state of mind. They contain so little of humanity and the real affairs of men, and so much of that effeminacy and languor, so much of that more hurtful kind of speculation and stage effect, and all so artfully devised and woven together, that it insinuates itself softly and imperceptibly into the minds of many who would be shocked if it were presented in a broader and less insidious form.

The two principal forces with which the Artist, the poet, and novelist act on the human mind are

painter, sculptor or musician, be himself of a higher romantic and sentimental disposition, but of a turgid imagination, his productions will have an air of consumptive languor and agreeableness, softness and indolence about them, that on weak minds will have a relaxing and injurious effect. They find sympathy in the weak because it flatters them; and because what they read gives a clearer expression to the feelings and thoughts which they confusedly entertain, or are too indolent to arrange and complete, they helplessly abandon themselves to the ideal vagaries and highly seasoned pabulum which they find in the story periodicals of the day. Many fiction writers mistake a wild unchastened fancy, a voluptuous luxuriousness of thought, for imagination; and they pour out ream upon ream of diseased sentimentalism to feed the morbid appetite of a multitude of readers, who can drink from no other fountain, and appreciate no other literature. From their own reduced and weakened state, they concoct love stories and conceive plots, filled with such improbabilities, puerile complaints, and moral puzzles, as plainly show their own morbid condition. The leading features of their doleful effusions are slighted feelings, dread of the future, and vain regrets for the past; they rarely or never inculcate one noble principle of life or action and yet command the sympathies of thousands of readers, and by such wicked and enervating romances impair their intellectual vigour, and unfit them for the active and useful duties of life. Their works and the effects which they produce, stand in direct opposition to every dictate of reason and common sense; and this, even the most ardent admirers, and the most exclusive readers of sensational literature admit, for they are themselves melancholy examples of the intellectual feebleness which such indulgence induces. Can we then speak in terms too severe of a literature which has in it nothing noble—nothing good, and which is but a perversion of the highest imaginative art! Ought we not to expose it without hesitation or mercy, that a healthier literature might take its place, that a noble art might be redeemed from the abuse and corruption to which it has been subjected, and that man might be brought to feel a vivid consciousness of his better and diviner feelings—courage, endurance, justice and self respect?

In a future number we may resume this subject, and treat of the proper functions of imaginative art.

PUBLIC DEBATE.

The Public Debate, as was announced, took place on Monday evening, 24th Nov. The night was dark and stormy, the walking heavy, owing to the great fall of snow during the day, yet, considering all these disadvantages, a large audience both of ladies and gentlemen turned out to share in the literary feast prepared for them, and to do honor to the first public debate held under the auspices of our Alma Mater.

Mr. Samuel Woods, in the absence of Prof. Mackerras, who had agreed to take the chair but was incapacitated through illness from attending, was appointed Chairman for the evening. The subject having been announced by the chairman : "Has the orator exercised a greater influence over mankind than the Poet," at once a lively and eloquent discussion commenced. Those, who spoke in behalf of the orator, claimed, that as oratory tended to raise the masses from a state of immorality to morality, it had a higher and more permanent influence over mankind than sweet pleasing poetry read with delight in comfortable drawing-rooms or around the cheerful hearth. They dealt with every orator, ancient and modern, pulpit, forensic, and political—Demosthenes who spurred up the flagging zeal of the Greeks to stand by their old liberty and resist the invasions of the foe, Cicero who put down a traitor and expelled an assassin, Paul who aroused to Christian activity his hearers on Mar's Hill, Luther as he thundered forth his denunciations against the dogmas of the Church of Rome, British orators who from time to time have held a foremost place, not omitting to mention those of our own country.

The advocates of poetry, urged that it had a higher field than that of merely pleasing; and as a proof, referred to the sublime works of Milton, the Divine Comedies of Dante, and the poetry which flashed from every page of the Bible from the Prophecies of Isaiah to the Revelation of St. John. Like the orators, they gave a careful digest of every Poet, ancient and modern, Epic, Dramatic, and Lyric.

The debate throughout was listened to with admirable attention; each speaker in turn seemed to have the full sympathies of the audience. And if eloquence can honor any person, certainly the Orator and Poet may well feel proud. The majority of the audience however concluded that the Poet was deserving of greater honor from them than the Orator, and accordingly gave it.

Every person seemed well pleased with the entertainment, and we think the encouragement given to this debate by the friendly citizens of Kingston will induce the Alma Mater Society to give another such exhibition ere long.

SCIENCE AND RELIGION.

In the last issue of the JOURNAL it was mentioned that Drs. Jenkins and Bell had been appointed to deliver each a course of lectures this session before the students of the Theological Hall. Dr. Bell has commenced his lectures on "Science in Relation to Revelation." The course, which promises to be an exceedingly interesting one, embraces the following subjects :—

I.—COSMOLOGY.

Astronomy. Laws of Nature. Geology. Constitution of the Heavenly Bodies—connection with Revelation.

II.—PHYSICAL SCIENCE.

Theism and Atheism. Design in Nature. Points of supposed collision between Bible and Nature. Unity of the Human Race. Peopling of the Earth &c. Matter and Force. Energy &c. Conservation and Correlation of forces, &c. Miracles physically considered. Gradual development of the knowledge of the Records. Harmonies in Nature.

III.—MENTAL SCIENCE.

Pantheism, Positivism, Materialism and Materialistic Theories. The Absolute. the Finite, and the Infinite. Origin of Mind. Mental and Moral evolution. Ontology.

IV.—HISTORICAL QUESTIONS.

Antiquity of man. Unity or Plurality of race &c. Monumental History and the Bible (Egypt, Assyria &c.) Historical difficulties, and the light thrown upon them. Literary character and excellence of the Bible. Christian Theology compared with other Historical Theologies—the Egyptian, Hindoo, Persian, Chinese, Greek, Roman, Arabian &c. Christian Moral system similarly compared.

V.—LIFE THEORIES.

Origin of Life. Protoplasm, Bioplasm &c. Morphology. Physiology. Origin of Species. Harmonies and Adaptations of Species, Races &c. Death. Immortality of the Soul. Conceptions of God. Spiritual, Mental and Physical properties involved.

Demosthenes is said to have practised his orations by the sea-shore. We practise them in Woods.

ELOCUTION ASSOCIATION.

The regular Friday Evening meetings of this society are still well attended. Students do well to embrace this very favourable opportunity for the study of Practical Elocution. Here they have an opportunity not only of reading selections of their own choosing, but of hearing remarks of others and asking what questions they please pertaining to Elocution.

We understand the society intends giving another of their popular Entertainments on Friday evening, the 19th of Dec. Judging from the success of the last one, we speak with every confidence for a good entertainment this time. As usual, no pains will be spared in getting up a programme that will be at once entertaining and edifying.

At the Annual meeting held a short time ago the following officers were elected :—

Rev. Prof. Mackerras, President.
D. B. McTavish, M.A., Vice-Pres.
Thos. Wilson, Secretary.
John Pringle, Treasurer.
Wm. A. Lang, B.A., } Committee.
John J. McCracken, }

THE SISTER UNIVERSITIES.

Professors Gibson and Macoun of Albert College, Belleville, have begun preparation of a text book of Canadian Botany. Most of the material necessary for such has already been obtained, but they would most gratefully receive collections or information from those interested in the study. They think that as no text book of botany, peculiarly Canadian, has as yet been published, and as the subject is required at our universities it is very desirable that such an attempt should be made as soon as possible.—Mail.

UNIVERSITY COLLEGE.—The last meeting of the University College Literary and Scientific Society for the present year was held at University College on Friday evening, the President in the chair. The report of the Special Committee on the Inter University Magazine presented two weeks ago, which was received and read, recommended the appointment of delegates to meet at Cobourg the representatives from the other Colleges for a conference on the subject. On the motion of Mr. W. Johnston, the report was laid on the table, and the Corresponding Secretary directed to inform the Secretaries of the other University Societies that sufficient encouragement had not been received to warrant further action in the matter at present.

ments, tastes and virtue under the sun. The love is a genuine wizard—another Prospero ; he has but to wave his wand (of imagination,) and a spotless human spirit stands before him, so dazzlingly bright as to blind the eyes of his reason, to strike him down prostrate and lull him into the mystic slumber of a blissful infatuation, through which he is heard to murmur, softly but rapturously,—“It is good to be her.”

Miss S. Cokett, speaks :—

“Well, I’m glad I read this article. Men are greater fools than I imagined them to be. There !” (Throws No. 4 of QUEEN’S COLLEGE JOURNAL into the parlor fire.)

[ED. NOTE.—Had not the combined warmths of Miss Seraphina and her parlor fire rendered it impossible, this interesting paper would have been continued in the next number of the Journal.]

To the Editor of the College Journal.

SIR :—

If this is the proper place, if it is not too late and if any one will second the motion, I will move a vote of censure upon the office-bearers of the Alma Mater Society of Queen’s College. “Why ?” I hear the President, Vice-Presidents, Secretary, Treasurer and Committee frantically exclaim, “Because gentlemen at the end of last session you gave an oyster supper and inveigled many an innocent freshman and sophomore to the feast,” I reply. “What harm is there in bivalves ?” is queried. Fie ! for shame ! What lamentable ignorance in men who have studied natural history and the languages of classic lands. Lord Macaulay’s school boy could answer your ignorant question. But as that youth is not here, I will reply through these columns. Professor Auton Siegfritz, of Gorlit in the Füderland has proved to a demonstration that oysters have “a distinct and positive tendency to cause emotional insanity,” or “that sudden, transitory, unheralded, yet terrible phrenesis which so fatally disturbs the peace of society !” Even the quiet docile European mollusc produces these frightful effects, and the very learned Professor asserts that the American oyster (and those at the supper were Baltimores) is still more violent in its effects, not having had its evil qualities toned down by centuries of civilization. How monstrous then was the conduct of the originators of that feast ! Consider, too, their craftiness in inviting the presence of the Professors ; such worthless perpetrators of

practical jokes knew full well that there were no prizes in store for them on the following day, so their instructors were asked to come and partake of these frenzy-producing creatures in the fond hope that when the distribution of rewards and honors came the Professors laboring under “emotional insanity” would pass over those who had won the prizes and bestow them upon the others ! O, tempora ! O, mores ! ! I saw that one Professor was wise enough to resist the temptation.

Herr Siegfritz says, that in the United States he has seen numerous instances of violent excitement caused by partaking of shell-fish ; sometimes on a Saturday night in the lower parts of New York “three or four most brutal homicides in rapid succession” would occur among sailors, laborers and others who had been indulging their appetites for bivalves and whiskey. He remarks that Americans after “a clam-bake, sing, fight, dance, gouge one another’s eyes out, and conduct themselves like madmen in a conflagration,” (Query, have our neighbours been eating oysters over the *Virginius* affair ?) Further proof of the correctness of this theory is produced by reference to the annals of ancient Rome “where it was a percisely similar madness that made so many tyrants, brutes and suicides, and from a similar cause.” From the days of the Great Caesar onward the passion of the Roman for oysters was unbounded. Ostreophagy caused Apicius to slay himself in the days of Trajan ; in the later days of his life Lucullus (L. L. were his initials) fell into a fatal delirium from the same cause. The Emperor Tiberius was fond of oysters and went to Caprea to have leisure to feast upon them, and the sufferings of his subjects. Nero, Caligula and Vitellius were all extraordinary ostreophagists ! The latter, who was once entertained at a feast where there were two thousand different dishes of fish and seven thousand of fowls—after eating a monstrous pie of peacock’s brains garnished with oysters, would have a thousand Romans slaughtered for his delight and edification, and then take an emetic and return to his bivalves again. The Pythagorean Epicharmus—who we must admit knew something as he added *Chi* and *Theta* to the Greek alphabet—called shell-fish “the banishers of men,” as they make men insensible ; and Aristophanes called the oyster “the offspring of a rough dam.” And then although the Jews were allowed to eat beetles and locusts, oysters were forbid-

den meat to them. I myself after eating these things have felt a queer sensation—not in my brain, however, but in a region about midway between my nose and my toes. Should not the College authorities set their faces against oyster suppers henceforth and forever more ?

Then, Mr. Editor, is not this matter of ostreophagy a question which Mr. Mackenzie and his Reform Government ought to take up, for I see by the late report of the Ex-minister of Marine and Fisheries that the people of the United States of America send into Canada \$96,000 worth of oysters every year. Do you not think that they are thus insidiously trying to carry out their favorite “Monroe” doctrine ? The records of 1812-13-14, of 1837, and of 1866 tell the Eagle that it cannot annex the Beaver by means of force, as it has done countries lying south of its territory; therefore *quos vult perdere, prius dementit et cunctingly, craftily, and with malice aforeshortened the Americans cram our free and enlightened citizens with this terrible phrenesis producer. Oh, my country !*

ANTI-OSTREOPHAGIST.

IN MEMORIAM.—We regret to see announced in the New Brunswick papers the death of Mr. Joseph W. Vondy, a most promising member of the Senior Class of the New Brunswick University. We take the following from the notice of his sudden death contained in the Fredericton *Head Quarters* :—“We do not wish to heap panegyrics upon Mr. Vondy because he has been taken from us, yet we feel we are by no means paying too great a tribute to his life, his character, his genius, his intellect, and we might add his wit, when we say that we sincerely wish New Brunswick had more young men as worthy of our esteem as was he whose death we to-day announce ; and while we deeply sympathize with his bereaved parents, and his other friends in Chatham, we feel that the ways of Him who holds our life in His hands, and who knows always what is best for us, are not as man’s ways, neither can man comprehend them.”

The Yale College Catalogue of 1873-74, gives the following number of Students in attendance in the various departments, in Arts 512, Sheffield Scientific School 242 and Professional Students 176.

A student being asked at an examination, “Can you tell what philosopher first demonstrated how pure a priori knowledge is possible ?” Replied, “I Kant.”

FELIS ET A MUS.

Felis sedit by a hole,
Intenta she, cum omni soul
Prendere rats.
Mice currabant over the floor,
In numero, duo, tres, or more,
Obliti cats.

Felis saw them oculis,
I'll have them inquit she I guess,
Dum ludunt.
Tunc illa crept toward the group ;
Habeam, dixit, good rat soup,
Pingues sunt.

Mice continued all ludere,
Intenti they in ludum vere
Gaudenter.
Tunc rushed the felis unto them,
Et tare them omnes limb from limb
Violenter.

MORAL.

Mures, omnes mice be Shy,
Et anem praebi mili
Benigne.
Si hoc ruges, verbum sat,
Avoid a huge and hungry cat
Studiose.

DE OMNIBUS REBUS.

A Professor once stated to a class that a fool could ask as many questions in an hour as would puzzle a wise man for a day. "By Jove," exclaimed one of the students, "now I understand how I was plucked last exam."

Dr. Marini, of Naples, is reported to have been very successful in embalming and preserving the human body. Among his exploits he petrified Thalberg, and the widow is said to keep the corpse in her drawing room. He also embalmed Mazzini, and so well that some of the economical admirers of that statesman urged that the body should be set up in Rome as a statue, and thus save expense.

GEORGE SAND. -- The great female novelist of France lives now almost exclusively at her small house at Tours. Her house is very plainly furnished, but it is everywhere full of books. How she reads all of them is a mystery to those who know her; but she does read them. As soon as the candles are lighted in the evening she begins to write, and she continues until eleven and twelve, performing during this time an amazing amount of work. She has often been known to finish one of her extraordinary twenty page articles in the *Revue des Deux Mondes* at one sitting. Such an article is worth three or four thousand francs to her; and M. Buloz, of the *Revue des Deux Mondes*, is glad to pay her that price every fortnight. She also receives from Levy Freres forty thousand francs a year for her copyrights.

SCIENCE AND SUPERSTITION.

The establishment of the Royal Society was opposed because it was asserted that "experimental philosophy was subversive of the Christian faith;" and the readers of Disraeli will remember that the telescope and microscope were stigmatized as "atheistical inventions which perverted our organs of sight, and made everything appear in a false light." So late as 1806, the Anti-vaccination Society denounced the discovery of vaccination as "the cruel despotic tyranny of forcing cow-pox misery on the innocent babes of the poor—a gross violation of religion, morality, law, and humanity." Learned men gravely printed the most ridiculous statements about the dire consequences that would follow vaccination, of which the following is an example—that the character of those who were vaccinated "underwent strange mutations from quadripedan sympathies." Even religion was dragged in to strengthen the prejudices of ignorance, and the operation was denounced as a "tempting of God's providence, and therefore a heinous crime;" and its abettors were charged with a desire to subvert the best interests of society. When fanners were first introduced to assist in winnowing corn from the chaff by producing artificial currents of air, it was argued that "winds were raised by God alone, and that it was irreligious in man to attempt to raise wind for himself, and by efforts of his own." A route has recently been opened by Panama between the Atlantic and Pacific. But in 1588, a priest named Acosta wrote respecting a proposal then made for this very undertaking, that it was his opinion that "human power should not be allowed to cut through the strong and impenetrable barrier which God has put between the two oceans, of mountains and iron rocks which can stand the fury of the raging seas, and, if it were possible, it would appear to me very just, that we should fear the vengeance of Heaven, for attempting to improve that which the Creator in His Almighty wisdom has ordained from the Creation of the world." When forks were first introduced into England, some good and sincere people denounced their use "as an insult on Providence, not to touch our meat with our fingers." Perhaps this superstition is not quite extinct yet. Some good people cling to the old custom and eat with their fingers still.—*Scottish Review.*

An honest man has been found in the Senior Class; he finds an umbrella, and actually advertises it, and returns it to its rightful owner.—*The Yale Courant.*

FINALITY AND OPINION.

With many, finality is a cardinal virtue, which must not be disturbed at any rate. Form your opinion, and adhere to it at all hazards. This is often nothing more than a mere prejudice, though it may be elevated, and given the dignified name of principle. Under certain circumstances finality is to be commended, that is, when these circumstances warrant an undeviating course of action, or when one's knowledge of some certain thing is absolute, or so nearly absolute, that little or no additional light can be thrown upon it. But while the field of knowledge is being continually enlarged, it is quite evident, that with its increase, opinions must be subject to change and modification. In the face of this, finality would be a great weakness rather than a sign of strength; and he is a greater and a stronger man, who has the honesty and the courage to proclaim his change of mind upon more light and experience, than the one who obstinately sticks to his profession of twenty years ago, in spite of higher knowledge, for what he calls "consistency." The idea of yesterday was perhaps the best and fittest for that day, and did its work, but may not suit the morrow. So the thought, the creed, the law which was best for one generation may not be suitable for the next. It is indeed true that truth, absolute truth never dies, never varies; but our apprehension of it may grow, and consequently vary; and the form and expression it takes in the law and creed of one age, though the fittest and best for that age, may become effete for the next, and will practically die and be cast aside. It is fortunate that in a country like this, opinion and sentiments change cautiously, silently and surely, and that no system can be retained after the developments of the age have outgrown it, and the requirements of society have made a change necessary. These changes are sometimes accompanied by violent political and social disturbances, and such evils are no doubt to be deplored. But where there is a healthy "public opinion" there is no danger of their occurrence.

A. Q. C. student having picked up in a friend's room an edition of Locke's works published by Bohn, contumaciously exclaimed, "Oh, it's a Locke, is it? I thought it was a Key."

Progress of the Race.—It is said that for many years the Classical students have been addicted to the use of ponies; but lately, we are credibly informed, the Mathematical Professor recommended a class to purchase Trotters;

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QUEEN'S COLLEGE



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SAPIENTIA ET DOCTRINA STABILITAS.

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No. 5.

PARTINGS.

As ships, becalmed at eve, that lay
With canvass drooping, side by side,
Two towers of sail at dawn of day
Are scarce, long leagues apart, despaired.

When fell the night, up sprung the breeze,
And all the darkling hours they plied,
Nor dreamt but each the self same seas,
By each was cleaving, side by side.

Even so ; but why the tale reveal
Of those, whom year by year unchanged,
Brief absence joined anew to feel
Astounded, soul from soul estranged ?

At dead of night their sails were filled,
And onward each rejoicing steered ;
Ah ! neither blame, for neither willed,
Or wist, what first with dawn appeared !

To veer, how vain ! On, onward strain,
Brave bark ! In light, in darkness, too,
Through winds and tides, one compass guides—
To trust, and your own selves, be true.

But, Oh ! blithe breeze ! And, oh ! great
Seas !
Though ne'er, that earliest parting past,
On your wide plain they join again ;
Together lead them home at last.

One port, methought, alike they sought ;
One purpose hold where'er they fare ;
Oh ! bounding breeze ; Oh ! rushing seas !
At last, at last unite them there !

ARTHUR CLOUGH.

ACADEMICAL NOTES.

As the Calendar of the University furnishes to an outsider but a meagre idea of the course of study pursued in our Alma Mater, we propose to supplement this deficiency by a few notes on the several Departments in succession. The space in this number we devote to the Classics, the first in order laid down in the "Programme of Study."

So far as one who has gone through the full curriculum in Arts may form an opinion on the subject, two great principles appear to govern the method of teaching the ancient classics here adopted.

1. Whatever work is done in the class shall be done *thoroughly*. The motto seems to be *legerē multum non mulia*. As a garden, cultivated with painstaking assiduity, is more productive than a large field superficially tilled, so a few lines of an author, searchingly analysed, are held to effect more valuable and lasting improvement than six times the number skimmed over by the aid of one of Bohn's translations. It is held steadily before the view of the student that the aim of a Collegiate career is not merely the acquisition of a fair knowledge of the imperishable literature of the Greeks and Romans, but mainly to receive such a discipline and training as that he shall leave the halls of the University with a mind strengthened to grapple with and master any pursuit. A considerable portion of at least one prose and one poetical author in each of the two ancient languages of Southern Europe is gone over during every year of the curriculum. Of course, the master pieces of the best authors are thus selected. To a Freshman, as he enters the class, are prescribed perhaps only half-a-dozen verses of the Iliad of Homer. The recitation and dissection of these may not be accomplished within the allotted hour, as the etymology and bearing of the smallest particle have to be investigated. By a graduated addition to the task he is prepared to overtake larger daily portions ; so that, though two months may be consumed in the study of one of the immortal rhapsodies of the "old blind bard," yet the student has been so drilled in the peculiarities of the Greek language at that early date and the characteristics of the author's style that he can during subsequent private study feel himself at home in the other twenty-three Books. The daily work is measured to the capacity of young men of medium ability and average prepara-tion. Hence those who possess more brilliant parts or have had greater earlier advantages are expected to prepare *privately*, and as *extra* duty the additional works prescribed for the attainment of Honours. The range in Greek during the four Sessions extends from Homer to Aeschylus, embracing as intermediate links in the chain a Philippic of the great Orator, a tragedy of each of the Athenian dramatists, a treatise of Plato, a portion of Thueydides, and, besides other authors, parts of the New Testament. A similar course is adopted in Latin, concluding with a Comedy of Plautus or Terence, to arrive through the scansion of the Comic Metres at an approximate idea of the pronunciation of this tongue, the mother of the Romance languages, by the Roman vulgar.

2. Greek and Latin are taught in the light of the important researches which have recently been made in Comparative Philology. A great outcry has been raised during late years against the prominent position assigned to Classics in the studies of a University curriculum. Many contend that, however justly they may have claimed the preponderance in former times, yet that this preponderance should be shorn of its undue proportions, now that the range of studies has become so much more comprehensive —now that what are termed "practical studies" are so much more in demand. A good deal of this prejudice has, without doubt, been due to the manner in which these dead languages were studied. Altogether too much time was expended on the manufacture of Horatian Alcaics and Greek Iambics. It is true that the composition of these imparted a knowledge of the quantity of syllables, a readiness and grace, deemed essential to the cultured scholar. But in this eminently utilitarian age, the question

arises ; *cui bono?* Is the result attained commensurate in value with the time and talent expended on them in these days when so many branches of learning demand attention ? Cannot the method of the Classical room be so shaped as to render a study of these two incomparable tongues a better *educational instrument* than under the old mode ? Cannot the attention hitherto given to Verse Composition be better devoted otherwise ? Farrar, Blackie, and other eminent practical educationists contend for a change ; else Classics shall be relegated to a subordinate place in a College curriculum. It must share the scientific spirit of the age. While due prominence must continue to be given to *Prose Composition*, the languages of Athens and Rome must be examined as members of the great Indo-European stock. Etymology must claim greater attention and be subjected to a more rigorous Induction. Words must be traced back to their parent stem. The legends, that claimed to be the theology of the Greeks and Romans, must be followed up from the filthy flood of Apollonius Rhodius through the defiled streams of the tragedians and the muddy rills of Hesiod and Homer to their pure source in the poetic fancies of their Aryan progenitors, who thus embodied their religion and physics in mythological imagery. This aim is evidently kept in view by the occupant of the chair, and each session finds greater prominence given in the lectures to the relations of the Greek and Latin, upward to the Sanskrit, and downward to our own vernacular.

CURIOSITIES OF LUNACY.

Of late years, medical men have seriously turned their attention to the physiology of lunacy, in order if possible to relieve the sufferings of the unfortunates who are afflicted with it. Having its seat in the mind, it presents to the physician more complicated difficulties than almost any other malady that comes within the range of his profession. But notwithstanding the formidable obstacles which are to be overcome, the medical fraternity have reason to congratulate themselves on the success, partial though it may be, which has attended their efforts to ameliorate the condition of their suffering fellow creatures. Even if a complete recovery cannot be effected in the great majority of instances, if the misery of the patients can be alleviated, and their condition rendered more toler-

able to themselves, and to those who have their care and treatment in hand, much good has been accomplished, and the result may be taken as an earnest of what medical science will do in the future for this distressing malady. By a systematic course of treatment, many are cured, and enabled to resume their position in business and society ; and when a reliable diagnosis of the disease is obtained, its recurrence may be checked, by removing or counteracting the causes which lead to it.

Some remarkable cures have taken place by accident, and the instances in which they occurred, might perhaps, indicate the manner in which pathology could deal with this infirmity, the most painful and humiliating that afflicts our race. There are cases on record where a sudden violent concussion or blow on the head has benefitted the brain, and produced extraordinary changes for the better. Jean Mabillon, a learned Benedictine of the seventeenth century, was almost an idiot till, at the age of twenty-six, he fell down a stone staircase, fractured his skull, and was trepanned. When a part of his skull was removed by the operation, the brain appeared to have been relieved from an abnormal depression, and from that moment he became a genius. He was the Author of the *Vetera Analecta* in four vols. published in Paris 1676—1685, and the *Museum Italicum* in two vols. published at the same place 1689. He was one of the most laborious and erudite men of the age. Dr. Pritchard mentions a case of three brothers who were all nearly idiots. One of them was injured on the head, and from that time brightened up, and ultimately became a successful barrister. Wallenstein, too, it is said, was a mere fool till he fell out of a window, and awoke with enlarged capabilities.

A patient in an asylum was the victim of many delusions, as such patients generally are. He fancied himself paying off the national debt, going into partnership with Baron Rothschild, and forming a Lodge of Female Free Masons. One day an epileptic patient, irritated at being perpetually asked to buy imaginary shares, gave him a tremendous blow on the bridge of the nose. From that time he improved rapidly, and acknowledged that the blow had a sobering effect, and had quite knocked the nonsense out of him. There is no doubt that a knowledge of phenomena similar to these was the secret of that cruel old remedy for madness, the circulating swing, mention-

ed favorably by physicians of the last century. This remedial machine was a small box fixed on a pivot and worked by a windlass. The patient, when expecting a paroxysm, was firmly strapped in a sitting or recumbent posture. The box was then whirled round at an average velocity of a hundred revolutions a minute, and its beneficial effects were supposed to be heightened by reversing the action every six or eight minutes, and by stopping it occasionally with a sudden jerk. The results of this swing (which occasionally brought on concussion of the brain) were profound and protracted sleep, intense perspiration, mental exhaustion, and a hot unnatural horror of any recurrence to the same remedy, which left a moral impression that acted as a permanent restraint. That the results were often beneficial, we have indisputable evidence. We would not, however, be understood as recommending a revival of the use of so formidable a remedial agent as the swing. We merely mention it as one of the curiosities of a past generation, when Medical practice was not conducted on the humane principles of the present day.

SELF-CULTURE:

Self-Culture not only implies the careful training of the mind, but the general cultivation of both the intellectual and bodily powers. The following observations will be confined chiefly to the former. There is one additional idea which must be given to complete the full meaning of the term. It is necessary for us to act as free agents, and there should be a willing, unbiased inclination to improve without that urging and sense of obligation which one experiences under the eye of a tutor ; consequently a system of school education, although necessary to prepare the mind for higher attainments, is utterly inadequate to carry out the notion which this expression is intended to convey. When young, we study through fear of punishment or a hope of reward, and while it is right that such inferior motives should exist, it is only when we have learnt to appreciate knowledge and search for wisdom for her own sake, that she will be most beneficial to us and shower down upon us her richest blessings. A high estimation of learning impels us to self-culture ; and the more thoroughly the mind is impressed with the value of wisdom, the greater will be the desire to improve. In endeavoring to cultivate the intellect it should be re-

membered, that as the mind is the instrument for acquiring knowledge it should itself be the first subject of study ; and after we have become fully cognizant of our capabilities, then it is our duty to direct it with much caution in the most suitable channels of thought. In the guidance of the mind a strict adherence to truth should be our chief aim. Truth is the handmaid of real knowledge, and without it, a proper development of the intellectual powers cannot be expected. There is no greater ornament to society than an honest, upright, thinking man, and he will always wield a powerful influence in the community in which he dwells. A good education does not consist in a superficial knowledge of a diversity of subjects, and the object should not be to cram the mind with the thoughts and opinions of other men, but having become acquainted with leading principles, exercise our reasoning powers upon them and strive to think for ourselves.

Let it not be inferred that we ought altogether to disregard the writings and sayings of others, for although an independence of thought and sentiment is always an admirable quality, yet he who would truly improve his mind must be willing to take counsel and instruction from others. A person must not wholly neglect nor yet entirely accept the ideas of others. Compare the present era with the middle ages when learning was exclusively confined to the monasteries, and the mass of the people were wrapped in the thickest cloud of intellectual darkness, not being permitted to think for themselves, but compelled to accept the opinions of the church without comment. Then indeed learning was at a low ebb, and it is only from the time that Descartes opposed this wholesale monopoly of literature and taught people to express their own opinions, that we may date the dawn of mental progress. The attainment made in self-culture depends upon three things :—1st. The amount of knowledge accessible ; 2nd. A willingness to take advantage of it ; 3rd. A readiness in comprehending it. A person may have inexhaustible stores for mental improvement within his reach and still be negligent in acquiring it. And again one may be desirous of improving his mind and yet not possess the ability of conceiving ideas readily and retaining them in his memory. Notwithstanding, he who is dull in comprehension may, by dint of perseverance and close application to study, overcome the greatest difficulties, and become master of the most formidable truths. Our success in life

depends upon our industry and decision, and in the words of Ruskin, "We may find a clever man who is indolent but never a great man that is so." Some of the many advantages of self-culture may be gleaned from the foregoing desultory remarks, and from them it will be acknowledged, that as the husbandman cultivates the soil in spring-time to receive the seed from which he expects an abundant yield, so should we prepare our mind in youth for the reception of wisdom from which we hope to reap a golden harvest in the autumn of our days.

WORKING TOOLS OF GREAT MEN.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. It is proverbial that the bad man never yet had a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains, sir," was the reply. It is the same with every workman who would excel. Ferguson made marvellous things—such as his wooden clock that accurately measured the hours—by means of a common penknife, a tool in everybody's hand ; but then everybody is not a Ferguson. A pan of water and two thermometers were the tools used by which Dr. Black discovered latent heat ; and a prism, a lens, and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of color. An eminent foreign servant once called upon Dr. Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries ; when the doctor took him into a little study, and, pointing to an old tea-tray on the table, containing a few watch-glasses, test-papers, a small balance and a blow pipe, said—"There is all the laboratory I have!" Stothard learnt the art of combining colors by closely studying butterflies' wings ; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Bewick first practised drawing on the cottage-walls of his native village, which he covered with his sketches in chalk ; and Benjamin West made his first brushes out of the cat's tail. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam engine out of an anatomist's old syringe. Gifford worked his

first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose ; whilst Rittenhouse, the astronomer, first calculated eclipses on his plough-handles.—*Exchange*.

THE SISTER UNIVERSITIES.

Princeton College has opened this session with two new departments, a Preparatory School, and a School of Science. Four new Professors have been added to the list of instructors, and a new library building, costing \$120,000, opened.

The Faculty at Princeton has refused permission to the Juniors to start a weekly College paper.

The sum of \$95,000 is required for the new building fund of Knox College. When will our Alma Mater start such a fund ? Is there no member of the Church of Scotland who will come forward and head the list with a noble subscription ?

Columbia College, N.Y., has nearly a thousand students, and its pecuniary resources are said to be greater than those of any similar institution in the country.

Women can attend the University Lectures and the instructions given at the School of Agriculture, at Harvard University ; also the summer course in Chemistry and Natural History. At Yale they can attend the lectures given in the School of Fine Arts ; and at Columbia some of the Professors have ladies among their student listeners.

OUR EXCHANGES.

With many thanks we acknowledge the receipt of *The Yale Courant*, the *Helmuth College Journal*, the *Dalhousie Gazette*, (containing a very readable article styled "My Hiccough,") *The Acta Columbiana*, (the name now assumed by the old *Cup and Gown*, of Columbia College, N.Y.) *The Medical Times*, (Kingston), *The Weekly British Colonist*, (Halifax), *The Colonial Standard*, (Pictou, N.S.) and *The Huron Signal*, (Goderich.) Under an arrangement made with the Kingston Y. M. C. A. all our exchanges are placed in the reading room of that association, to which all the students of Queen's and the Royal College of P. & S. are cordially welcomed.

The JOURNAL is issued every alternate Saturday during the session of the Queen's College, by the Committee appointed by the Alma Mater Society of the University.

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Subscriptions are to be paid to James J. Craig, Treasurer Finance Committee, and all communications to be addressed to D. B. McTavish, Secretary Finance Committee, Box 482, Kingston, Ontario. Literary contributions are to be addressed to Drawer 442, Kingston, Ontario.

Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

Queen's College Journal.

KINGSTON, DECEMBER 20, 1873.

We would respectfully request intending subscribers to send in the amount of their subscriptions at once to the Treasurer. Those who have received copies of the paper and do not wish to subscribe will be kind enough to intimate the same as soon as possible.

CUSTOM AND THE MORAL SENTIMENTS.

The perception we have of beauty of character is analogous to the perception we have of the beauty of material and ideal objects. In the latter case, we know that custom exercises a strong influence over our notions of beauty. The circumstances in which we are placed too, help to modify and shape our notions of that quality of objects, or that association of ideas, which awakens in us the sentiment commonly called beautiful. We know that persons widely differ in their notions on the subject; that objects both material and ideal, which are regarded beautiful by some, are indifferent, or even positively repulsive to others. Now, to what are we to attribute these diversities of taste and judgment? Scarcely to qualities of the objects themselves, because then, there would be as little difficulty in agreeing upon that quality which

rendered the object beautiful, as upon any other simple quality which the object possessed. Not so a diversity in the faculty by which men would apprehend the quality of beauty; for, if there is an agreement among men as to the faculties which apprehend other qualities of objects, why not also in the case of beauty? But we know that they widely differ on this point; and without saying whether objects are beautiful in virtue of a certain property which they possess, or in obedience to principles of association, we venture to say, that education and custom have a great deal to do with the formation of our ideas concerning beauty.

Now, if our notions of the beauty of objects, whether these objects be material or ideal, are influenced by custom and usage, it cannot be expected that our conception of the beauty of character, or, in other words, our moral sentiments, should be exempted from the action of similar principles. There is not so much diversity of opinion among men as to what is, or is not moral as to what is, or is not beautiful; but it is allowed, that the causes which operate to modify men's conceptions of beauty, also exert an influence on their moral sentiments. In the latter case, the influence is certainly not so great as in the former; it is a difference of degree, however; and as custom and usage, among individuals or communities, shape and give complexion to their ideas of the beautiful, or rather, of that which constitutes beauty, so also do custom and usage modify their ideas of the moral qualities of actions. But in addition to a difference of degree, it is also to be noticed that the limit of change in our moral sentiments is less than in our aesthetic perceptions. As an illustration of this, we know that a material object is seldom so uncouth, or fantastical, that it cannot be rendered agreeable to us by fashion, nor reconciled by custom, while an odious character, or a depraved moral nature can rarely or never be made agreeable. It is true that custom and opinion in many instances warp the moral sensibilities to such a degree, that acts of very questionable propriety are tolerated or excused; but a case is seldom or never met with, where the moral sense unreservedly approves what is odious in character, or depraved in conduct. However, our sense of moral beauty, though it can never be entirely perverted, being the strongest and most vigorous principle of human nature, is susceptible of impressions from without, and partially surren-

ders itself to external influences, somewhat after the manner in which our sense of beauty depends upon the principles of association. These principles are so nice and delicate in their nature, that they can be easily altered and modified by habit and education; and they can be so operated upon, that what we first looked on with aversion, may afterwards become interesting and even attractive to us. And though the influence of custom on our moral sentiments is not so marked as on our notions of beauty, yet the action is in all respects similar.

As with individuals, so with ages, and nations. They have their opinions and prejudices, and these shape thought and direct action, and leave their impress on the history of our race. But we find that the customs of one age differ from those of another, and that there is a corresponding difference between the sentiments, moral or otherwise, of these ages. The moral austerities of one generation are succeeded by the lax opinions and frivolous gayeties of another; and this change, striking and radical as it may seem, is caused by that tendency of the mind to conform the moral sentiments to the habits, usages, and tastes of the day. There is also a marked difference between nations in respect of the moral value which they attach to certain actions; and as in each successive generation, its moral complexion bears the impress of its manners and usages, so the moral character of every country is, to a greater or less degree, the reflex of its national characteristics as exhibited in its habits and customs. Again, the different professions in which men engage, habituate them to very different passions, and form in them very different characters and manners. A principle of accommodation seems to be at work, and the profession stamps its own character on the man, and brings the moral sentiments into conformity with itself. We are thus led to expect in each rank and profession, those manners and characteristics which experience has taught us, belong to it. We always expect to find a man look like his calling; and generally, the success which a man has in any particular trade or profession, is in exact proportion to his conformity to its rules. For the same reason, the different periods of life have different manners assigned to them. Old age has that gravity and sedateness which its infirmities, experience, and decayed sensibilities render not only natural, but agreeable, and necessary. Youth, on the other hand, is full of vivi-

sibility, gayety, and sprightly vivacity. And we expect this. With the one, nature and custom have associated a grave demeanour; with the other, playfulness and buoyancy of spirit. But when we meet with this reversed—when we meet with youthful levity in old age, or immovable insensibility and stolid gravity in youth, the effect is very disagreeable and very unnatural. In this instance, nature, perhaps, does more than custom or usage to recommend as proper a certain behaviour at each of these periods of life. We will cite a case in which custom plays a very prominent part. It will be at once admitted, that there is a wide difference between the manners and behaviour of a clergyman and a military officer. We expect this difference, and custom has so reconciled us to it, that we see nothing incongruous in the diversity of character and conduct which it presents. And further, this custom has led us to consider as highly reprehensible in the one, actions which might be passed over as of no consequence in the other. The officer may, without incurring any reproach, show a strong relish for, and freely enjoy the gay pleasures and amusements of life. But this would be unseemly in the man whose duty is to restrain the passions, to keep the world in mind of an awful futurity, to announce the fatal consequences of a deviation from the path of virtue or duty, and enforce and illustrate his teaching by his own life and conversation. We cannot help feeling, it is true, that there is a propriety in the austere behaviour of a divine apart from the influence of custom; but it is equally true, that we are guided more by common usage in forming our notions of the propriety of conduct in both cases, than by a regard for the sacred character of the clergyman's calling, or any just estimate we form of the profession of arms. This is not very flattering to the moral perceptions of mankind, nevertheless it is a fact, and as such we state and acknowledge it.

But it is when we examine the customs of different countries and ages, whether ancient or modern, that we find their influence on morals the strongest. In ancient Greece, where arts and eloquence flourished as they did nowhere else, and where the highest literary taste and culture prevailed, it was not considered blameworthy or immoral to expose helpless infants, and leave them to perish, when from their helplessness and innocence they should command the sympathies even of the rudest. The polished Romans saw nothing revolting to moral

nature in the bloody and inhuman combats of the gladiators. And although the sentiment "I am a man—nothing that can affect a man is indifferent to me" elicited thunders of applause in the Amphitheatre, the same assembly, including the fairest and the noblest of the land, could, without any emotion, signify their pleasure that the disabled combatant should be put to death. And the American Indians desert their aged parents, leaving them to perish from want and exposure, without supposing for a moment, that they are guilty of an unfilial and inhuman outrage. Yet, custom sanctioned these practices, and regarded them as morally harmless.

ÆSCULAPIAN SOCIETY.

Another meeting of this flourishing Society held last Saturday evening in the Lecture room of R. C. P. & S., helped to bring before the members of the Society the talent which would have been dormant but for its exertions. Messrs. Fenwick, Cryan, Deynard, Tuttle, Lane, and Masson in readings, and Mr. Carnan in song, constituted the pleasant programme.

At the next meeting they will have a debate on a professional subject, "Is the bile secreted from systemic or arterial blood?"

DE OMNIBUS REBUS.

The Amazon Exploring Commission report that it is common to find in the Amazon children of three years of age smoking, and not averse to rum. Young America, with a vengeance.

A hiccough is a practical lie; it loudly proclaims "hic!" "hic," which as every Latin Scholar knows, means "here!" "here!" and yet it is impossible to find it; when you try to locate it, it plays hide and go seek from head to stomach, taking mighty good care not to leave you till it has finished its little game.—*Dalhousie Gazette.*

One hundred years ago Kingston rejoiced in the euphonious name of Cata-raqui, meaning "the strongest fort in the country," and that word was spelt in the following different ways:—Cadaroque, Catareoui, Cataraccony, Catarakry, Cata-rakony, Catarasky, Cataracti, Cadaraque, Cedarachqui, Kadalaraglike, Kadaraglike, Kadinkagkie, Cularockgne, Cadeacarock-qna, Cataraconi, Cuadaraghque, Creder-qna, and Cataraqui. Why not return to one or other of these names and drop the common name of Kingston?!

The *Presbyterian* for December says that the second number of the JOURNAL is better read than the first, and therefore reads better. Is this a joke?

Young man spare the flea! According to Darwin, it may become the parent of a creature, that may become the progenitor of a race, from which in course of time may spring a fellow-man!

TO OUR READERS.

This is the last issue of the JOURNAL which we shall have the pleasure of placing before you this year of grace one thousand eight hundred and seventy-three. During the short time of its publication, the reception which it has met, and the measure of support accorded it, have fully realized our expectations. We are aware of its many defects, but hope to improve it as we gain experience in the art. We shall make it our aim to carry on the JOURNAL according to the terms of the prospectus. Thankful for the interest manifested by you in our literary efforts, we take our leave for the present, by wishing you all a Merry Christmas and a Happy New Year.

The Professor of Natural Philosophy in a certain College, recently gave the class a problem to think of during the night, and answer the next day. The question was this:—"If a hole were bored through the centre of the earth, from side to side, and a ball dropped into it what motions would the ball pass through, and where would it come to a state of rest?" The next morning a student was called up to solve the problem. "What answer have you to give to the question?" asked the Professor. "Well, really," replied the student, "I have not thought of the main question, but of a preliminary one. How are you going to get that hole bored through?"

An anxious mother, who had a son in Cambridge, being in the city one day, called on one of the Dons, and inquired how her young hopeful was getting up the heights of "Steep Parnassus."

"Ah! he is apt to do you credit," replied the College official, "he sticks to Catherine Hall, (a Dissolved College) like a man." "Aias! I feared as much," replied the mother ruefully, "he always had a hankering after the girls."

A person of rather shallow erudition was boasting of his knowledge of mathematics. "Have you been in Algebra?" asked one of the listeners, "Yes," was the reply, "I drove through it in a day or so."

A FRESHMAN'S EXPERIENCE OF THE COURT OF INQUITY.

Many charming tales of courting I have heard
the neighbours tell,
And I thought from their description I would
like th' employment well ;
So I tried both long and earnest some propi-
tious hour to gain,
For to verify their speeches, but my efforts
were in vain.

On coming to the city where the "beauties"
crowd the street,
Shedding smiles and throwing kisses, how my
heart with fervor beat !
And I thought supreme delightful all my col-
lege life would be,
If the Fates would be propitious, and lead the
way for me.

One pleasant Friday evening found me walk-
ing by the side
Of a lovely blue eyed maiden, I had chosen for
a guide
As enchanting as a Siren, so attentive and so
kind :
O methinks if this be courting, it's refreshing
to the mind !

Some hungry juniors met us, who were longing
for a feast
For their intellects and stomachs, for the lat-
ter not the least -
Being anxious for my welfare and intent upon
some sport,
They invited me next evening to a "most in-
structive court."

Elate with the idea—it was just the thing I
sought—
Some happy place where courting, would be
practically taught ;
So I dressed myself that evening in my Sunday
clothes so neat,
Hoping there to meet the witches I escorted
down the street.

With bounding step I hurried to the courting
room that night—
For the very thought of courting made me
chuckle with delight—
And trembling with excitement, gazed intently
at the door,
For the entrance of the fairies, I had met the
night before.

My suspense was quickly broken by my Cour-
tier's quaint report,
That this Gent. who had been courting, he
had brought before the court,
Here to answer for misconduct, renounce
iniquity,
And if he be convicted, to pay the penalty.

My trial soon was ended for guilty I was
known :
The jury recommended no mercy to be shown ;
In spite of explanation and desperate defence,
To augment my vexation, they fined me fifty
cents.

Chagrin and disappointment have taught me to
reflect,
And all these airy vanities for ever to re-
ject ;

Ye Sophomores and Fresh-men, give heed to
my report,
For Courting is always followed by a "most
instructive Court."

C. M.

ALMA MATER SOCIETY.

The annual meeting of this Society was held on Friday evening, Dec. 5th. The President, Mr. McIntyre, occupied the chair. There was a very large number present, consisting of Graduates, Students, and a few outsiders. The minutes of the last annual meeting were read and approved. The Secretary, Mr. Gillies, read his report. After referring to the prosperity of the society, he said :—"It cannot be doubted that a great deal of the success and prosperity attendant on this society is owing to the energy and perseverance of its President, who, I can safely say, has attended the weekly meetings more regularly than any of its members, and who has exerted himself both in public and in private for its support, thus clearly showing that he is eminently fitted for the position he occupies. I may here allude to some of the acts, if we may so call them, of this society during the past session. It has been usual to celebrate the close of each Academic year by having an entertainment or conversazione.

Accordingly, preparations were made on a large scale, invitations were sent to 800 or 900 persons ; and altogether it was the best and most successful conversazione ever given by the Alma Mater Society. I need say no more on this subject, as the pleasure and enjoyment of that evening must be fresh in your memories, and many of you, I suppose, are wishing for a similar opportunity to display those acts of gallantry for which the Students of Queen's are famous. In connection with this there was an Oyster Supper, designed to connect the present attending members of the Society with those who attended its meetings in former times. This entertainment, at which were nearly all the old members of the Society in the city together with the Professors of both the Colleges of Arts and Medicine, passed off with great eclat, and in a great measure served the purpose for which it was intended.

At the close of last session arrangements were made for purpose of printing a paper in connection with this Society. Estimates as to the cost, number of copies, &c., were made, so that there might be no hindrance to its being put into operation when the College opened this fall. You are all aware how successful the undertaking has been, and

though there will be difficulties to contend against for a time, yet the future promises good results."

The Treasurer, Mr. Duff, presented his report, which showed a small balance to the credit of the society. It is gratifying to the Society to know that, after the very great expense attending the work referred to by the Secretary, there are still some funds in the Treasury.

The following officers were elected for the ensuing year :

Jonn McIntyre, M.A., re-elected Presi-
dent.

Rev. G. Bell, L.L.D.	} Vice-Presidents.
M. Macgillivray, B.A.	
Geo. Claxton,	} Exec. Committee.
J. Ball Dow, Secretary.	
J. M. Duff, Treasurer, re-elected.	
T. H. McGuire, B.A.	} Exec. Committee.
A. Macgillivray,	
J. Ferguson,	
M. Oxley,	
D. Clapp,	
J. Cumberland,	

THOMAS CARLYLE'S WIT.

Though Thomas Carlyle is famous as an essayist and a profound thinker, he does not often get credit for any noticeable exhibition of wit, unless, indeed, some of the sentences in *Sartor Resartus* can lay claim to it. The following story, however, shows that he is not deficient in smartness of repartee. While on a tour through the north of Scotland, the railway carriage in which he travelled was comfortably seated with some ladies, who seemed anxious to have it on record that they had been travelling with so great a man. The subject started was Darwin and his theory. The ladies argued the pros and cons in a womanly manner, looking to Mr. Carlyle for his approval. He gave every "fair ladye" the same kindly nod and smile. But one asked him, "What do you think, Mr. Carlyle?" He coolly replied, "Ladies, you have left nothing to be said." "Oh, yes! but what is your opinion? You have not given us that yet." Brought to the point, Carlyle made the following pithy reply: "I am disposed, for my own part, to take the words of the Psalmist, "Man was made a little lower than the angels."

A member of '74 awoke one night from a deep dream of peace, and murmured affectionately to his chum, "Kiss me, Jennie ; kiss me, darling!" All North College is now trying to find out what her last name is.—*College Argus.*

Several articles are unavoidably crowded out of this issue of the JOURNAL, but they will appear in our next.

ELOCUTION ASSOCIATION.

The second of a series of Public Entertainments given by this Association was held in St. Andrew's Hall, on Friday evening, the 12th instant. Despite a dark and unpleasant evening, the hall was filled with the youth, beauty, and intelligence of Kingston. As we entered we surveyed the pleased countenance of the Chancellor of the Exchequer as he sat behind the shining pile. We did not add anything—witness the liberties of the 'Press.' At the appointed hour of 8, the President of the Association and his coadjutors for the evening's entertainment took their places on the platform, and the performance began. When all the readings were rendered with artistic effect, and a display, on the part of the performers, of histrionic powers of no inferior order, it would be invidious to particularize. Suffice it to say, that the audience listened with unflagging interest throughout. To the historic and pathetic they gave mute attention. The humorous and comic evoked their hearty laughter; and we are creditably informed that during the rendering of a certain "Lecture," persons laughed who were never known to laugh before.

At the close of the entertainment, the President thanked the audience for their attendance and attention, and bespoke the favor of their presence for a similar entertainment to be given on the 16th of January, 1874, when the readings will be supplemented by music from the Glee Club of the Alma Mater Society. With the additional attraction we feel safe in predicting a crowded house.

OBITUARY.

We learn with deep regret of the death, on the 8th instant, of the Rev. William McLennan, M.A., Minister of the Presbyterian Church of Canada in connection with the Church of Scotland at L'Orignal and Hawkesbury, at the early age of twenty-nine. Mr. McLennan was in bad health for some time before his lamented death, and was, we understand, on his way south to try the amenities of a milder climate, when his last hour arrived. In his death the Church, of which he was a faithful and efficient Minister, has lost one of her most promising sons. During his short but successful pastorate, he gave evidence of that ability in the discharge of duty, and that devotion to the services of his Master,

which, had his life been spared, would in a few years have raised him to a leading position in the Church which he loved so well. He was a man of high natural gifts, varied and scholarly accomplishments, and genial character. He received his training, both literary and theological, in Queen's University. As a Student, his amiable disposition, his earnest application to his studies, and the high position which he always held in his class, gained him the respect of his fellows, and the esteem and confidence of his Professors. He obtained his Bachelor's degree, with honours in all departments, in 1864, and two years after, the degree of Master of Arts. In 1869 he was elected to the charge of L'Orignal and Hawkesbury, made vacant by the appointment of the Rev. Geo. D. Ferguson, B.A., to the chair of English Literature and Modern Languages in Queen's University. He remained Minister of this congregation till the sickness which ended in his death compelled him to relinquish the work.

Judge Logie, of Hamilton, for many years a trustee of Queen's College, died on the 10th inst. He was born at Nairn, Scotland, 16th December, 1823, and came to this country at a very early age, (his father, Col. Logie, having settled on the bank of the St. Lawrence, some two miles from Kingston.) He attended school at Kingston, and afterwards went to Upper Canada College. He studied law in this city under Sir J. A. Macdonald, but in 1847 he removed to Hamilton, where he resided up to the time of his death.

PERSONALS.

R. Crawford, B.A., a '69, is among us once again.

W. W. Walkem, an M.D. of 1873, has abandoned his practice on Neptune's domain.

James Lafferty, an M.D. of 1871, of Perth, on the 3rd inst., carried off the daughter of the Rev. P. Gray, of this city, in the bonds of holy matrimony.

We see that Mr. James A. Hope, M.A., has once again crossed the continent, and returned to spend the Christmas season among his friends. We heartily welcome Spec.

The *Indian Daily News* informs us of a very interesting ceremony which took place in St. Andrew's Church, Calcutta, in which a graduate of Queen's played a conspicuous, and doubtless, a very pleasing part—we allude to the marriage of the Rev. Doctor Jardine, Principal of the General Assembly's Institution there, to Agnes, eldest daughter of John Hunter, Esq., of 7 Belgrave Terrace, Hillhead, Glasgow. May the happy pair realize their fondest expectations in the new life on which they have entered. Doctor Jardine is among the most distinguished of the 'alumni' of Queen's. His rise has been both rapid and brilliant. He graduated as Bachelor of Arts, with honours in all departments, in 1863, and obtained the degrees of Master of Arts and Bachelor of Divinity in 1866. Having taken the full literary and theological course of this University, he proceeded to Edinburgh, spent a session in the famous University of that city, and obtained, with high honours, the degree of Doctor of Science in 1867. On his return to Canada, he was appointed to the chair of Mental and Moral Philosophy in the University of New Brunswick. His connection with that Institution lasted for two years, and was marked by eminent ability and success. At the end of that time, he was appointed on the professorial staff of the General Assembly's Institution at Calcutta, and on the death of Dr. Ogilvie, he was elected to the principalship of the institution, the position which he now fills.

One of our Professors lately, in explaining to a class of young ladies the theory according to which the body is entirely renewed every seven years, said: "Thus, Miss B, in seven years you will in reality be no longer Miss B." "I sincerely hope I shan't" demurely responded the girl, casting down her eyes.

Scene — Sophomore den — Sophomore deeply engaged in scanning Latin. Some one knocks at the door: Sophomore pretends not to hear, and as the door opens continues with his scanning in a loud tone, "Quod si com-min-u-as." — Madisonensis.

The other morning we saw the veteran Professor of Queen's, at the College gate, looking for some stray Sophomores. He didn't find them; but we hear that the Library fund has since been replenished. Such is College life.

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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

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No. 6.

THE DEATH-SONG OF THE POET.

I have a people of mine own,
And great or small, whate'er they be,
'Tis Harp and Harper, touch and tone—
There's music between them and me.

And let none say, when low in death
The soul-inspiring minstrel lies,
That I misused my hand or breath
For favour in the people's eyes.

Whate'er my faults as mortal man,
Let foes revive them if they must !
And yet a grave is ample span
To hide their memory with my dust !

But give, Oh ! give me what I claim,—
The Harper's tree !, the Minstrels' crown—
I never sang for sake of Fame,
Or clutched at baubles of renown.

I spoke my thought. I sang my song,
Because I pitied, felt, and knew,
I never glorified a wrong,
Or sang approval of th' untrue.

And if I touched the people's heart,
Is that a crime in true men's eyes,
Or desecration of an art
That speaks to human sympathies ?

As man, let men my worth deny ;
As Harper, by my harp I stand,
And dare the future to deny
The might that quivered from my hand.

A King of Bards, though scorned and poor,
I feel the crown upon my head,
And time shall but the more secure
My right to wear it.—I have said.

CHARLES MACKAY.

THE LOTOS EATERS.

This has always seemed to us a delicious rendering. It has been said that it requires a poet to interpret a poet, and the remark is abundantly confirmed in the present case. The episode is a beautiful one, and the Poet Laureate well merits the thanks of every English reader for thus familiarizing us with it, in so attractive a form. We no sooner begin to read than we are transported at once to the sea-side; the silvery sea extending as far as the eye can reach, the drowsy roll of its billows on the beach,

the calm summer sky so suggestive of peace and repose, the radiant sun flooding earth and sea and sky with glory, the silent mountains towering in the distance; the swooning of the languid air, the "gleaming river" flowing sea-ward, the tall pines overtopping the "woven copse" rise vividly before us in life-like reality and beauty to inspire and delight us. This is the land of the Lotos Eaters, described by the poet as a land in which it seemed always afternoon, or again, as a "land where all things always seemed the same." Every thing seemed so stationary, the "meadows set with slender galingale far off, the three mountain tops, three silent pinnacles of aged snow," all calculated to impress one with a sense of sameness. In other respects, however, there was variety enough, we should think as it was entirely a mountainous country, laved by a sea which, whether calm or convulsed with storm, was far removed from sameness. But who were these Lotos Eaters? They were a people who dwelt upon the coasts of Libya, in Northern Africa, whose chief food consisted of the Lotos tree which grew there in abundance. They are here referred to as "the mild-eyed melancholy Lotos-eaters." Ulysses and his companions, on their return home from fallen Troy have been driven upon their coast, by a fierce wind. They are kindly received by the natives, who laden with the "flower and fruit" of the Lotos tree, cluster around the ship, their dark faces lit up with the rosy flame of the setting sun, and give to the weather-beaten mariners. The deliciousness of the fruit has a surprising effect upon them.

"Whoso did receive of them
And taste, to him the gushing of the wave
Far, far away, did seem to mourn and rave
On alien shores : and if his fellow spake,

His voice was thin, as voices from the grave,
And deep asleep he seemed, yet all awake
And music in his ears his beating heart
did make."

The delicious fruit of which they just partook, the quiet beauty of the land to which they have come, induce a pleasing languor and seem to render them oblivious to the attractions of home. All labour is weariness, the dreams of Fatherland are sweet, but they care no longer to put forth any effort to reach it; it was sweet in dreams; in their waking hours, they think little of it. They take delight in magnifying the distance which divides them from it: "Our island home is far beyond the wave; We will no longer roam."

The feelings of joy which thrill their hearts soon vent themselves in song, varying with the varying feelings which fit across their spirits, now pleasing, as the music of murmuring streams, silvery waves and whispering groves rendering them for the moment, oblivious to the past and the future. Their past had been a chequered one, the fates had frowned upon them; they had braved many a storm and buffeted many a sea. Why could they not now enjoy rest and forget themselves and their misfortunes in the music which floated in every breeze, and whispered in every grove?—again remonstrative, as "weighed down with heaviness and consumed with sharp distress," they compare their hitherto restless condition with the rest and joy of animate and inanimate nature. The birds of the air fold their timid wings, the flowers unfold their lovely blossoms, "the folded leaf is wooed from out the bud, grows green and broad, and takes no cone," the fruits of the earth ripen, fade and fall, and have no toil. Why should they be doomed to ceaseless wandering, and perpetual weariness?

ness? Why should they, "the roof and crown of things," be haunted forever by a brooding spirit of unrest? Why should they be doomed to buffet forever with angry waves, and to endure the perils of the sea, when here they might rest, and forget the dark past which lay behind them.

"Why should life all labour be,

What pleasure can we have

To war with evil? is there any peace

In ever climbing up the climbing wave?

All things have rest and ripen towards the grave.

In silence : ripen, fall and cease ;

Give us long rest or death, dark death or dreariful ease."

The sad feelings which are now uppermost in their minds, throw their dark shadows over every object in nature.

"Hateful is the dark blue sky

Vaulted o'er the dark blue sea,

Death is the end of life ; ah, why

Should life all labour be ?

How true to life is the poet's picture! If we are sad, all nature seems tinged in the hue of our own sadness, the world in which we live is very much what we ourselves make it; each one of us is, to a large extent, the creator of his own world. But their sadness is not without an element of sweetness, the dark cloud has a silver lining, in which is pictured the probable return of happy days, in which they would recline on the grassy meadow and "watch the crisping ripples on the beach, and tender, curving lines of creamy spray." Still the memory of the past is dear, they cast a lingering look behind towards the home they left, toward the fatherland, but the thought kindles little desire to return, they conjure up conjecture after conjecture to justify the desire of their hearts—their homes may be invaded, their household hearths may have become cold, their memory of themselves and of their great deeds may have been forgotten; all this goes far to justify their desire to rest in this land and to yield themselves up to its fascinations, and they finally resolve to do so, "in the hollow lotos land to live and lie reclined," to cease their fruitless wanderings, and like the Gods to revel in dreamy rest care less of mankind.

Their resolution thus to live a life of inglorious ease, to give themselves up to the fascination of the land, and thus to forget the misfortunes of the past, and supersede the necessity of effort for the future, finds a strange although a divine justification. They reason thus: the gods recline "beside their nectar," the

golden clouds encircle their abodes around which gleam the starry worlds, joy fills their heavenly mansions, while far below rolls a world of sin and suffering, from which ascend cries of lamentation and wrong which find no access to their ears. They, from their lofty abodes look down upon the scene with stolid indifference manifesting no interest in its affairs, careless alike of the career and destiny of the millions who toil and live upon its surface. Why should not we do so? If the immortal gods who are incapable of erring, approve of such a course, why should we hesitate to do so? Is there not the highest inducement to pursue it, when it is sanctioned by the highest authority? Their defective justification of the course they took necessarily resulted from the defective religious system of their age and country. While showing the close relation which every religious system sustains to the practical duties of life it shows also how fatally a defective system may distort and lower our conceptions of duty. The cries of suffering humanity, still ascend, there are yet thousands of weary hearts which drag out a wretched existence wedded to sin and sorrow. With all our charitable institutions, with all our philanthropic societies, with all the appliances of our Christianized nineteenth century, how much suffering and misery still remain! But the Christian conception of God is very different from the Greek conception. No one man can justify himself in a course of dreamy inaction and indifference, by an appeal to the God of Christianity, such an appeal would be their death-blow. Wherever the Christian conception of God has taken deep root, it has shot up through the thickest crust of human selfishness and blossomed and fructified in noble deeds of charity and philanthropy. But very much remains to be done, and philanthropists yet earnestly ask the question, what is to be done for our toiling, suffering, humanity? We take our leave of this charming episode. Though a translation it is characteristically Tennysonian; it will repay a careful study, for it contains beauties of thought and expression which every reader of poetry will appreciate.

THE GERMAN STUDENT.

The German student is not a likeable animal; in point of fact he is a cub. It is a weak expression to say that I dislike him; I frankly and cheerfully own to holding him in downright abomination. He

struts in his gait; so does a German officer; but there is something peculiarly offensive in the strut of a student. He is addicted to wearing spectacles, and stares at you through them with a supercilious stoniness recalling the aspect of a strong-minded woman. His clothes are of a peculiar tight-fitting cut, often loud in color, and he is pronounced as to shirt-collar. Sometimes—although his acquaintance with the outside of a horse is strictly rudimentary—he wears breeches and long shining Napoleons, and, if he does so, he is much given to the admiration of his legs, and to tapping them with a stick having an ivory handle and a tassel. He wears his great-coat loose over his shoulders, with the empty sleeves hanging. On his head he sticks a fantastic cap of yellow, or green, or red, according to the bund, society, or "nation" to which he belongs in his university, and has a parti-colored sash over his waistcoat like the ribbon of an order. He is worse-mannered than a British hobbledehoy, without a shadow of the bashfulness and shyness which do duty in the English hobbledehoy for modesty. He affects to despise the society of females, and does not hesitate to shoulder them when they get in his way. He swaggeres into the dining-room of a hotel, and speaks at the top of his voice to attract attention. He does not remove his cap, or if he does he performs his toilet with a pocket-comb as he sits down to the table. He habitually puts his elbows on the table in a free-and-easy, not to say assertive manner. He expectorates during dinner with a jaunty ease, similar to that with which Mr. Disraeli puffs aside facts that are inconsistent with the impressions he desires to convey. He holds bones in his fingers while he worries them with his teeth; he feeds with his knife, semi-swallowing it at frequent intervals; he explodes freely with guffaws of laughter, expelling miscellaneous in the operation minute pellets of half-masticated provisions. He argues the items of the bill with the waiter, and proceeds to work a sum in simple division with his comrades prior to its disbursement. He sputters in one's face when he speaks, and gesticulates more freely than gracefully. He invariably raises my dander, and the dence of him is that I can't put him down. He is confoundedly learned, and picks me up remorselessly if I heedlessly err. If there is one subject on which I flattered myself I was at home, and that there was little chance of finding any one else proficient, it was the artistic archaeology

of the pre-Adamite period. The German student bowls me out in no time on my favorite topic, and demonstrates hugely, to his own offensively demonstrative satisfaction, that I have but a superficial smattering of it. In my wrath it occurs to me that I would like to fight him; but I think better of it when I notice how muscular the young Philistine is, and when I hear him talk of the lengthened course of gymnastics he has gone through, one result of which he illustrates by holding out a heavy chair horizontally at arm's length. So I conclude to smother my disgust, and to hate him simpliciter and without overt display, the meantime manifesting a supreme indifference to my love or my hate, as he struts away to beer and tobacco in the Cafe Broglie. What process of transmutation does he undergo before he becomes an officer, for most officers have been students? The officer, while retaining some of the less disagreeable student peculiarities, is in essentials a being of a totally different character, especially after he has seen a campaign or two, and led bearded men under fire.—*Special Correspondence to the London Daily News.*

[If the above be a true representation of the German Student and his manners, wherein lies the attraction which German Universities present to foreign students? Some of the older graduates of Queen's were indoctrinated in the mysteries of German Student life. Perhaps they could enlighten us.—ED.]

—Germany is acquiring a reputation for adulterating cigars. A writer in that country says: All sorts of solid substances may be rolled up in the leaf of the fragrant weed. The following have been found:—Bristles, hairs, wood, bits of linen and of leather, needles, shirt-buttons, and teeth. These substances glowing in the smoker's cigar must astonish him. Through the middle of one a goose's feather was drawn from point to end; in another was a cord, and a third a match. But far worse and more dangerous are those which conceal exploding materials. These are the so-called "explosive cigars," manufactured as "jokes," and not unfrequently the cause of severe accidents. Cases have been reported where sight has been totally destroyed.

—The *Journal of the Disciples of Satan* is the title of a periodical which has recently made its appearance in Palermo, Sicily.

SUPERIOR LAKE EXPERIENCES.

It being understood that the word "Superior" describes not the *experience* but the *lake*, I shall proceed with a rambling discourse upon things which attracted my attention or were suggested to my mind during or in connection with a trip over the Great Lake. And as pastoral work presses and interruptions are very frequent just at present I will have to content myself in this paper with telling you how it came about.

Well you see when it (not the trip) was all over and friends had "wished us joy," we resolved to seek Nature's congratulations too, for they are deceived who cannot look to nature with equal confidence as to man. And so the plan was conceived that we should go where "civilization" had not already defaced God's tracery of love and faith and noble aspiration. Lake Superior had been on the map before and I suppose duly occupied its great bed as there indicated. Now and until preparations for our journey are completed it is transferred and exalted to a more real place in the imagination, for I suppose of "things which perish in the using" that only is real to me which affects my spiritual being. "Superior" in its setting of rocks and hills and rapids—black flies, mosquitoes, bleak days and whiskey drinking had no place there—flowed on in this new position, bearing us nobly through the toilsome days which must preface the "seeing of the eye."

I was about to express a doubt as to whether the "seeing of the eye" added much to the pleasures afforded by the imagination; but we are *carnal* and the exhilarating atmosphere and sense of freedom from work and anxiety greatly helped to render us appreciative. "Holidays for the minister" was a new idea as it is unfortunately in too many Canadian congregations; but the people readily consented, and then followed the kind wishes, warm-hearted expressions and acts which make one feel as though he would like to take all his friends with him. I can conceive of no more happy life than that of a pastor of a congregation of warm-hearted, ready, appreciative people. There are drawbacks from a worldly point of view, and there may be much in one's self and in the people's spiritual apathy to discourage, but things occur now and then which cause the heart to thrill with a pleasure that cannot be told.

It is a most eventful and varied life, yet simple, safe, healthful, intellectual and spiritual. I was apparently left to the freedom of my own will when the time

came to settle the question as to my life-work, yet I was conscious that every step taken was from necessity. Had I to begin life again I would covet the same compulsion were I called upon to express the wish nearest to my heart for those in whom I feel interested, I could with all sincerity use Paul's words, "Would to God that you were not only *almost* but *altogether* such as I am, except these imperfections." I might also add, "Except the fear that my holidays may be curtailed next year." But I am sure few pastors need entertain such a fear. It is the exception, not the rule, that a "willing horse" is "driven to death." The people are not devoid of appreciation and delicacy of perception. They will rejoice with their pastor in his few weeks freedom and think it equally for their benefit and his. We soon learn too that if it is good for "brethren to dwell together," a short separation now and then will do no harm. Constant companions, however intimate, suffer from being denied the luxury of hearty hand-pressure or delightful recognition. There is a renewed rushing together of the spirits of pastor and people on reunion occasions, which greatly aids his influences for good, and increases their spiritual susceptibility. But while this talk has been going on, things have been taking shape. All ready! Good by! And now for the shortest cut to the boat. Oh! this delightful sense of freedom. From the moment work is assumed there begins to hover before the soul a presence compelling to follow, but unapproachable. On, on, it beckons, and still as earnest steps pursue, it recedes, gesturing almost with violence. It has deepened sorrow and chastened joy—rendered days anxious and nights restless. To work as seeing Him who is invisible; to work as realizing the vows of ordination—that is the effort. But the sense of vagueness which must ever attach to our work here—uncertainty as to what is being accomplished and yet the definiteness of the trust assumed! But now for a few weeks relaxation. O, the bliss of idleness! This is renewing one's youth.

—It is stated that Mr. Notman has taken contracts for about \$30,000 for photographing the senior classes of Princeton College, N. J.; Dartmouth College, N. H., and Harvard University.

—The exhibition building at Vienna is not to be destroyed, but is to be converted into a permanent museum and palace of industry.

The JOURNAL is issued every alternate Saturday during the session of Queen's College, by the Committee appointed by the Alma Mater Society of the University.

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

Queen's College Journal.

KINGSTON, JANUARY 17, 1874.

The College closed for the Christmas holidays on the 19th ultimo, and re-opened on the 7th inst. This vacation is one of the marked incidents of student life. It is hailed with pleasure, and disappears with regret. We fear it is not a very academic spirit to look forward to the College vacations with a sense of relief, but allowing that the very best *esprit du corps* prevails among the "studious youth" of Queen's, that they are ardently attached to her "classic halls," which doubtless is the case, we believe that, true to student instincts, they have always a strong relish for holiday enjoyments, especially those of festive occasions like that which has just passed. The Christmas vacation is the only one which our respected Authorities deemed necessary when drawing up the constitution and rules of the University, and it is generally of very moderate length. In other Universities of the Dominion the session is divided into terms, usually three, making room for two vacations, one at the end of the first term, corresponding to our vacation, and the other at Easter. We do not claim for this arrangement any special advantage. We are satisfied with the existing state of things in Queen's. Though the session is long, and the work arduous, few students succumb to the mental strain if they take even a moderate amount of exercise and recreation. A certain professor of Queen's, who is noted for the good qualities of his

will readily recognize, invariably recommends plenty of healthy exercise to his students at the commencement of each session, and on the heels of his advice prescribes a large amount of work for the next day. We have no doubt the "studious youth" will profit by the advice, and feel themselves indebted to the result for the ease and facility with which they can overtake their work.

Well, the students are back, and work is resumed. All appear fresh and "eager for the fray." Light hearts and brave spirits are needed for climbing "Parnassus' rugged heights," and both these qualities our boys possess in an eminent degree. The last two months were merely a prelude to the fight, and the next four must decide the mettle which they possess, and the conquests which they can achieve in learning's wide domain. Let them brace themselves up for the work. Let them follow the above advice, and it will help them to overcome the work so liberally prescribed. Let this session, which has begun under such favorable and encouraging auspices, close crowned with success, with the name of Queen's a niche higher in the roll of American Universities.

ALMA MATER SOCIETY.

The first meeting of the Alma Mater Society for the year 1874 was held in their room Saturday evening, Jan. 10.

The students have all returned from their holiday pleasure, looking fresh and vigorous; and judging from the earnest manner in which the business of the meeting was got through with, and the able discussion which followed, we think that they are all fully prepared for the remainder of the session's work.

The subject for discussion was: "Whether has Greece or Rome exercised the greater influence over the civilization of the world?" Mr. McTavish opened the debate. He argued that the influence of Greece has been very great, and is felt even in modern times; that its Government has been made the model of many modern governments; and that its language, literature, and philosophy reached a higher state of perfection than those of Rome. He was ably supported by Messrs. Webster, Herald, Cormack and Scott. Mr. Claxton contended that Rome produced as great men, and had as good a form of government as Greece; that she extended her conquests farther, and introduced her civilization into countries before uncivilized; and that, therefore, her influence has been

more extensive, and greater than that of Greece. He was well supported in his arguments by Messrs. McArthur, H. Cameron, Dow, Nugent, and White. The chairman, Mr. Duff, decided that the influence of Rome has been greater.

PERSONALS.

Dr. Sullivan has been elected Mayor of Kingston for 1874. He is a graduate of Queen's, and at present Professor of Surgery and Surgical Anatomy in the Royal College of Physicians and Surgeons. He has for a number of years taken a prominent part in the Municipal affairs of the city, and at the last election received the highest Municipal honor in the gift of his fellow-citizens.

The Right Hon. Sir John A. Macdonald, an LL.D. of Queen's, and one of her most liberal benefactors, is in town.

W. N. CHAMBERS, PRINCETON.—The contributions you have mentioned will be thankfully received. The JOURNAL of Dec. 20th was sent you at the regular time.

St. Andrew's Church of this city has given a "unanimous call" to the Rev. T. G. Smith, of Fond du Lac, Wisconsin, formerly of Melbourne, Quebec. An alumnus of Queen's, we feel interested in his success, and hope soon to see him installed in the "Collegiate Church."

W. A. Lang, a graduate of '72-'73, at present studying Divinity here, received a Christmas Box of \$25 from the congregation of St. Andrew's Church, Almonte, whence he hails. Could not other congregations which send Church students to Queen's earn a similar honorable distinction by performing a similarly graceful and sensible act? Perhaps not.

A. P. Knight, of '71-'72, has been appointed to the Head Mastership of the new High School at Hawkesbury, Ont.

Peter C. MacNee, a graduate of last session, has abandoned high school teaching for the study of the legal profession. Won't Coke catch it?

New Student—We are pleased to see in the freshman class, which is already very large, a new student in the person of Mr. White, of Whitby. We heartily welcome him among our number.

ACADEMICAL NOTES.

In the last *Journal* we gave the first instalment of a series of academical notes which we purpose continuing until we have gone over the whole ground laid down in the "Programme of Study" prescribed by the University. The principles which regulate the teaching in the classical department are observed in all the departments. Thoroughness is the motto of our Alma Mater; and in no branches of study is it more essential than in Mathematics and Natural Philosophy. We are not of those who believe in a smattering of knowledge of any kind, for a little or imperfect acquaintance with any subject is comparatively useless, and even dangerous. Such imperfect knowledge either leaves its possessor in a state scarcely raised above that of the most ordinary intelligence, or induces him to give utterance to opinions at which the better informed are fain to smile, and to commit the most mischievous mistakes in practice. Against this evil it is one great object of an academic training in all its departments to guard.

Now, the strictness of the demonstrations required in the deductions of Mathematics, and in the inductions and deductions of Natural Philosophy, is peculiarly fitted to act as a safeguard against the existence and prevalence of this evil, both by the certainty of the knowledge which they impart, and by accustoming the mind to exactness of thought and accuracy of reasoning. In this University these facts are kept before the mind of the Student of mathematical science, and he is assisted through a course of study eminently fitted both to cultivate a habit of close and accurate reasoning, and impart a thorough knowledge of the subject.

In the first year of the course, special attention is paid to the pure Mathematics; and though the Student must possess a knowledge of the elements of Algebra and Geometry before he matriculates, provision is made for a more thorough understanding of the fundamental principles of these subjects by their Geometrical demonstration, and in particular, for a thorough training in the various parts of the elements of Algebra. The rules by which operations are carried on, and the proofs on which they depend, receive prominent and searching attention, thus enabling the Student in his subsequent studies to apply his mathematical knowledge with confidence and success. An acquaintance with Algebra not only affords the means of solution of ordinary algebraic problems, and many practical questions involving numbers, but pre-

pares also for the application of its principles to Geometry and the Calculus, as well as to the investigation of problems in Natural Philosophy. Hence the prominence given to this branch of Mathematics during the first year of the Curriculum.

In the second year the applications of Algebra to Analytical Trigonometry and Geometry form the chief subject of study, and, as in the first year, are required to be exemplified by frequent exercises, theoretical and practical, given out to the students for solution.

The study of Mathematics is of very great importance in itself, as a means of familiarizing the mind to habits of concentrated attention and logical demonstration, and as opening up a wide field for the trial of its powers by those who desire to enter more deeply into the subject. It is no less necessary, as will be readily conceded in this utilitarian age, in many of the affairs of life, such as the measurement of the various surfaces and solids, and the calculations of Insurance Companies, and in various professions, as those of the engineer, the surveyor and the astronomical observer.

It finds, however, its most extensive and valuable applications in Natural Philosophy, and the one science may be said to be the complement of the other. From a very few general laws or axioms in Mechanics, Mathematics enables us to predict what the result will be even in the most complicated cases of the rest, or motion of solids, in the machinery, whether of the earth, or of the skies. It is the same in the various questions as to the equilibrium, or movement, of liquids and gases, which are to be answered in the construction of ships, of canals, of water-works, gasometers, and many similar contrivances for the traffic and convenience of man. From the simple laws of the reflexion, refraction and dispersion of light, the whole of our knowledge of Optics, and its instruments, may be said to be built up by the aid of Mathematics. And even in Electricity the same aid is successfully invoked.

As an essential part, therefore, of the study of Natural Philosophy, the third year is devoted to what is termed mixed Mathematics, or the application of Mathematics to the elucidation of physical science, and the lectures and illustrations of the fourth year complete the course.

Such studies as these will manifestly equip the diligent student for all his after pursuits, whatever the sphere of life which he may occupy. Mathematics will give vigor to his mind, guide him in the

solution of many practical questions, and enable him to rise from the computation of the volume of a solid, from the survey of a field or of a kingdom, to the comprehension of the laws and motions of the planets. Natural Philosophy will disclose to him in endless variety the proofs of the perfections of the Great Author of creation, will "add a brighter hue to Nature's scenes than Nature ever knew," and supply him with interesting illustrations on whatever subject he may be called to address his fellow-men.

THE LADIES.

Mark Twain recently in replying to the toast of "The Ladies" spoke as follows: Who was more patriotic than Joan of Arc? who was braver? who has given us a grander instance of self-sacrificing devotion? ah! you remember, you, remember well what a throb of pain, what a great tidal wave of grief swept over us all, when Joan of Arc fell at Waterloo. Who does not sorrow for the loss of Sappho, the sweet singer of Israel? Who among us do not miss the gentle ministrations, the softening influences, the humble piety of Lucretia Borgia? Who can join in the heartless libel that says woman is extravagant in dress, when he can look back and recall to mind our simple and lowly mother Eve arrayed in the modification of the Highland costume? Women have been soldiers, women have been painters, women have been poets. As long as language lives the name of Cleopatra will live, and not because she conquered George III—but because she wrote those divine lines:—

Let dogs delight to bark and bite,
For God hath made them so.

A junior in Hebrew was asked by his Professor the other day to give the English derivative from the Hebrew root *Saphaw* to suck; *Sophomore*, he quickly replied.

While most Colleges have but one bell Queen's has too, one to ring the hour out, the other to ring it in; one in the cupola, the other in the hand. This led to the mistake of a Freshman, who on hearing the hand-bell, politely asked to be shown to the dining-room. *Sic transit gloria.*

Professor of Humanity—Before his class, addressing himself to a youth of suspicious movements:

"*Quid est hoc?*" The young man immediately put his hand to his mouth, abstracted the savoury leaf, and holding it out before him, responded cheerfully, "*Hoc est Quid.*"

YANKEE MACARONI.

The fifth number of the "Tuftonian," a neat and well prepared paper issued by the secret society of Tuft's College, contains the following macaronic form, entitled "Amantis Rcs Adversæ," or, as it may be translated :

"A LOVER'S HARD LUCK."

A homo ibat one dark night,
Puellas visitare,
And mansit there so very late,
That illum constat cœre.

Pueri walking by the house,
Saw capit in fenestra,
Et sunt morati for a while,
To see qui erat in there.

Soon caput turn'd its nasum round
In visu puerorum ;
Agnoscunt there, the pedagogue,
Oh ! maximum pudorum !

Progressus puer to the door
Cum magna quietate,
Et turn'd the key to lock him in,
M' ratus erat sate.

Then pedagogus rose to go,
Est feeling hankey dore ;
Ille non potest to get out,
The key's outside the fore.

Ascendit sweetheart nunc the stairs
Cum festinato pede,
Et ronsed puellas from their sleep,
Sed habent not the door-key.

Then excitato domino,
By her tumultuous voce,
Insanus currit to the door,
Et obvenit the lady.

'Furentem place,' the master roared,
'Why spoil you thus my somnum ?
Exite from the other door,
Si rognes have locked the frontone !

Puella tristis hung her head,
And took her lover's manum,
Et cito from the other door,
His caput est propulsam.

Cum magno gradu redit home,
Retrorsum nunquam peeping,
Et never ausus est again,
Vexare people's sleeping.

which they peruse and enjoy. And a happy and prosperous New Year to our Alma Mater and all connected therewith.

The above are the heartfelt wishes of the occupiers of our editorial sanctum, of all the component parts of our editorial corps.

While wishing Queen's College all the compliments of the season, we will seize the opportunity and humbly make a few suggestions, which, if acted upon, we firmly believe will greatly increase her influence and her power, by knitting more closely together and to herself her ever-widening circle of alumni, by enlarging the numbers of those interested in her welfare and progress, by making her the educator of greater numbers, and by beautifying and adorning her surroundings.

1st. Is it not possible to do something to improve the College grounds? In front of the Professors' residences is quite a large plot of ground, gently sloping down to a silvery brook, which meanders merrily along all the way across the property—in spring oft-times a boiling torrent, in summer a single thread. The situation is a beautiful one, and might at a slight expense be made a lovely spot, worthy of the University, and an ornament to the city. There was a time when the beginning of a botanical garden was there, but that is one of the things of the past. Now year after year goes by and no change appears in the dismal, desolate aspect of the place, save that each year the old willows beside the brook look older, the weeds stronger and more healthy. Where is John during the genial days of spring and the long vacation? Is he not paid by the year? and what has he to do when he ceases to toll the bell? Let him be up and doing, beautifying the face of nature as his ancestors Adam and Eve were wont to do. If he is not fond of gardening as yet, let him spend the latter part of this session in the Classical lecture-room perusing the Bucolics and Georgics of the Mantuan bard. Or if the services of the worthy janitor are not available, we would suggest that the plan adopted at the Missouri State University should be followed. There "the Freshmen, numbering 49 (including 17 girls,) are trained in horticulture and tree planting. Last spring they set out no less than 20,000 grape cuttings, the girls taking their fair share in the work." The Freshmen this year are unusually strong, and great in their prowess at foot ball; as spring draws on let the learned occupant of the chair of Natural History lead them forth to delve and plant, and speed-

ily a well-ordered garden will appear, a credit to the laborers, a thing of beauty, and a joy for ever.

2nd. The calendar says, "The Museum—the mineralogical and palaeontological collections are extensive and valuable." So far the prospect is bright, but when the chance visitor gazes about for collections representing the other branches of natural history, or for collections of art and manufactures, of archaeological or ethnological remains, he looks around him almost in vain. We know well that the sad state of things is owing in some measure to the want of funds, and we see that "friendly services towards the furnishing and enlargement of the Museum are solicited;" but still the deficiency might be to a great extent quickly and inexpensively remedied, and one of the most necessary adjuncts supplied to an institution whose object is to furnish a liberal education to the rising generation. The expense of establishing a cabinet of Natural History would not be great—in fact, all that the College need do is to supply cases for the reception of the specimens. Enthusiasm in anything, but particularly in matters of science, is very contagious; let the popular professor of Natural History kindle a little of it among his students, and urge upon them the duty of collecting zoological, botanical and mineralogical specimens of all kinds, and in great abundance, for the museum of their Alma Mater. One class might be induced to vie with another in thus leaving a permanent mark of their presence behind them, instead of a small-sized photographic group clinging to the walls of the Hall. One student might devote himself to ornithological, another to ichthyological, another to entomological, another to zoological collecting, and so on. Will not the students of Queen's try, and when they return after another vacancy see that they return not empty handed? Not only might this department be increased, but all others, for everything is welcomed in a museum, and everyone has something to give. In the old world one finds collections of all sorts of odds and ends—why not in this? *homo sum; humani nihil a me alienum puto*, should be the inward remark of everyone who enters a museum: Frederick the Great made a collection of fifteen hundred snuff-boxes, and in the South Kensington Museum numbers of them and of antique and fancy watches are to be seen. One Englishman and a member of the Humane Society made a collection of ropes used in hanging criminals, attaching to each a memoir of the subject and the last dying

SUGGESTIONS FOR THE BENEFIT OF QUEEN'S COLLEGE.

"A Happy New Year" to all the subscribers to the QUEEN'S COLLEGE JOURNAL. A Happy New Year to all the readers thereof, even if their conscience will not permit them to pay for a paper.

speech or confession. A collector of walking sticks, attracted attention by dying with a stick in each hand. Collections of rugs, hats, caps and head dresses afford great aid to historical studies. A collection of buttons was exhibited at the University of Ghent in 1845, and proved a valuable contribution to the history of Manners and Art—these were of all shapes and sizes, and set in steel, in silver, in gold and in costliest jewels. A Mr. Roach Smith possesses a most curious lot of boots, shoes and slippers, going back to the year 721; and the University of Oxford in its Museum preserves several famous specimens of these useful coverings of the pedal extremities. Postage stamps, autographs, and divers other things might be mentioned; but enough has been said to intimate the contributions that might be made towards the Museum; and then when all these things, or a fair share of them are given, the authorities might give the general public a free access to the Museum.

3rd.—“The Library contains over 9,000 volumes. All registered students are entitled to the use of it, subject to By-laws.” Thus speaks the Calender. The By-laws we believe also give graduates the privilege of using the Library, but upon conditions which amount to a total prohibition, viz: the deposit of \$5 and the annual payment of \$4. We believe not a single graduate has ever taken out a book on these terms. We would, therefore, suggest the propriety of some radical alterations in these by-laws, for we fail to see the use of having 9,000 volumes becoming musty and dusty upon college shelves, when by circulating them among the graduates and the people of Kingston, knowledge would be increased, tastes elevated, science studied, and literature cultivated. As we are treading on delicate ground we will say no more on this topic, but pass on to number

4. Although Amherst College, in New England, is only half a century old, yet its graduating classes have already founded eleven scholarships. Cannot, will not the Alumni of Queen's do something in this way to show at once their devotion to their Alma Mater and their desire to promote learning?

5th. If it is at present impossible to increase the number of chairs in the Arts department, could not one or two teachers be obtained (as has been done in the Divinity Hall) to lecture in particular branches of the subjects already taught? Surely the professor of classics must leave some points untouched, the Professor of

History and English Literature cannot fully dilate on the history of every nation and people, or the whole realm of the literature of England, and the Professor of Natural History must, without doubt, pass hurriedly over some portions of his subject: it is not possible for it to be otherwise, considering the limited time at the disposal of each. Surely then it would be wise, and it would be possible, to obtain the services, each session, of one or two of the numerous graduates of the University to deliver a series of lectures upon special topics. This has already been tried, but because when tried it failed, it is no reason that it would again fail if again tried.

THE MUSEUM.

We are pleased to learn that a valuable and interesting collection of articles made by, and in use among, the Hare Indians, inhabiting the valley of the upper Mackenzie River, has been presented to the Museum of our University by the Hon. Robert Hamilton, Inspecting Chief Factor of the Hudson Bay Company's Service. The collection consists of a woman's dress, pair of leggings, richly ornamented belt, work-bag, moss-bag for carrying the papoose, moccasins, kettle, apparently of grass, in which the meat cut into thin stripes was cooked by the introduction of heated stones, and a game-bag. We understand that the same gentleman intends to procure and present to the Museum specimens of Esquimaux curiosities.

MUSIC.

The Glee Club of Queen's College has quite recently made an interesting, and certainly, a novel addition to the furniture of their Alma Mater. Our readers, we fear would be unable for a long time to guess what it is; so we will tell them at once that it is neither more nor less than an Organ to aid in discoursing the music of the spheres when the Student *vocals* are put in requisition. The Club has now been in existence for a number of years; and whenever its services have been required, they were not slow in being granted, nor when rendered were they wanting in success. The club lends its aid at the entertainments of the Alma Mater, Elocution, and Missionary Societies.

The Musical Doctor of the Institution is Robert John Craig, B.A., a senior Theologue.

—The new edition of the Encyclopedias Britannica, now in the course of preparation, will, it is said, cost the publishers \$1,000,000.

CORRESPONDENCE.

FOOT-BALL.

(To the Queen's College Journal.)

The good old Rugby game is very popular here. It is played in its perfection, and Princeton “Foot-ball twenty” are champions. We were very glad to see that Queen's College has introduced the game to her sons. There are no men in the world who can display a better proportioned and developed physique than those men who come from the English and Scotch Universities, and foot-ball has by no means a small part to play in producing that much desired effect.

Some time ago Princeton had a contest with the renowned Yale. Yale had previously sent her base ball nine down and got them badly beaten, and she hoped to make up for it by coming off victorious in the foot ball contest. After a pleasant sail on the “Elm City” the “Princeton twenty” arrived at old Classic New Haven, and were welcomed by the hearty and polite sons of Yale. All places of interest were pointed out to us, and the morning of Saturday was truly one of great interest and enjoyment. But the struggle was at hand, and after partaking of a light repast we retired to our dressing room, and shortly emerged each with an “orange” (Princeton color) blossom, so to speak, adorning his left breast, and a Princeton cap upon his head. We say each, but there was a “red, white and blue,” quite conspicuous—it was a “fac simile” of those got up at Queen's last session, indeed, it was one of them. It was a capital sight and it adorned the head of an ex-student of Queen's.

Quite a princely appearance I assure you! We were conveyed to the battle (?) field by a “coach and four,” and

“We were so very jolly oh”

whatever might result. The grounds were in perfect order. Hamilton Park is a fine place to play on. The Yale Record said, in describing the scene, that the gentleman in Ulsters, meaning her own twenty, presented a striking appearance. However they appeared beforehand, I'm certain they were quite striking after the contest began. I will omit the names of the players; suffice it to say there were two Canadians on the Princeton twenty, one of them a former member of Queen's, and the other of Knox College, Toronto. Of the four men especially mentioned in the Yale account, one is a member of the Alma Mater Society.

(To be Continued in our next issue,

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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., JANUARY 31, 1874.

No. 7.

AMERICA TO GREAT BRITAIN.

All hail ! thou noble land,
Our fathers' native soil !
Oh stretch thy mighty hand,
Gigantic grown by toil,
O'er the vast Atlantic wave to our shore,
For thou, with magic might,
Canst reach to where the light
Of Phœbus travels bright
The world o'er.
The genius of our clime,
From his pine-embattled steep,
Shall hail the great sublime ;
While the Britons of the deep
With their conchs the kindred league shall
proclaim,
Then let the world combine—
O'er the main our naval line,
Like the milky-way shall shine,
Bright in fame !
Though ages long have passed
Since our fathers left their home,
Their pilot in the blast,
O'er untravelled seas to roam,—
Yet lives the blood of England in our veins !
And shall we not proclaim
That blood of honest fame,
Which no tyranny can tame
By its chains ?
While the language free and bold
Which the bard of Avon sung,
In which our Milton told
How the vault of heaven rung,
When Satan, blasted, fell with the host ;
While this, with reverence meet,
Ten thousand echoes greet,
From rock to rock repeat
Round our coast !
While the manners, while the arts,
That mould a nation's soul,
Still cling around our hearts,
Between let ocean roll,
Our joint communion breaking with the sun :
Yet, still, from either beach,
The voice of blood shall reach
More audible than speech,
"We are one!"

ALLSTON.

ACADEMICAL NOTES.

In our last issue we gave a brief statement of the course pursued in the classes of Mathematics and Natural Philosophy; and we now proceed to explain, with more definiteness than is done in the 'Calendar,' the nature of the teaching given in *Philosophy* proper, which comprehends the three co-ordinate subjects of Logic, Metaphysics and Ethics. These branches of knowledge are intimately connected with each other, and naturally follow the order in which they have just been stated. Hence it is of the utmost importance that they should be taught in successive sessions in this natural order.

The first subject to which the student of philosophy turns his attention is Logic. This science divides itself into two parts : First, Formal logic, and second, Applied or Inductive logic. The text-book for the former is Whately's Elements of Logic. This book is the best, probably, that can be obtained for teaching purposes, although it is wrong upon many points, and contains none of the recent improvements introduced by Sir William Hamilton and others. But while Hamilton's "Lectures on Logic" is full of freshness and originality, it is too long and learned (not to say pedantic) for those who have but a limited time to spare ; and altho' Thomson's outlines of the laws of thought, as well as J. S. Mill's and others Logic are more advanced than Whately, they are not sufficiently simple for academical purposes. Thus we are thrown back upon Whately. This however is not so great a disadvantage, as it may seem at first sight to be. For it affords the opportunity of pointing out Whately's errors and imperfections,

and thus throwing fresh light upon the subject by contrast, and of giving at the same time some idea of the historical progress of the science. What we have said applies only to *formal Logic*; and we must state that it is so called because it does not deal with the actual truth of anything, but merely shews, that if certain things are granted, certain others must follow. Thought is of such a character that it has infallible laws by which it conceives, or judges or reasons ; and Logic states what those laws are, and thus tends to promote correct reasoning. As, however, people fall unwittingly into certain false ways of thinking, another task which this science has to undertake is to *classify* those false ways, so that we may be on our guard against them. Hence every Logic contains a list of "fallacies" in reasoning. *Inductive logic*, again, applies the laws described by formal logic to all cases in which the discovery of real truth is sought, and also lays down the particular method by which the laws of nature are unveiled. It deals with the different modes in which discoveries may be made or verified, and hence it has special rules of its own, which are simply generalizations of the method adopted by scientific discoverers.

Logic is a fit introduction to Metaphysics, as, besides supplying the student with the laws of reasoning, and with the rules by which false reasoning may be discovered, it enables him to think *abstractly*. Without this last power no progress can be made in Metaphysics. For this science, along with, but more than, other sciences demands the power of wide generalization. It may be said to be, in fact, the ultimate generalization of the whole universe, of matter and mind in relation to each other.

This is the aim of Metaphysics, but as it admits of no assumptions, it can take nothing for granted, and hence begins with (1) man, as a living being, or animal. This is shown by a consideration of the difference between man as a conscious being, and man as an animal. Here such abnormal states as sleep, dreaming, madness, &c. are considered in their relation to consciousness. In illustration of this part of Metaphysics, a statement and criticism of the materialistic theories of our time,—Darwin's, Herbert Spencer's, and Huxley's—is made from a philosophical point of view. (2) As a connecting link between this consideration of man as a living being, and man as conscious, there is given a historical summary of the different modes of thought thro' which mankind have unconsciously passed, in their progress from the earliest form of thought—sensuous apprehension—through definite observation, to the exercise of reflection or understanding. As philosophical descriptions of these stages, are brought forward the systems of Berkeley, Hume and Kant. (3) We have however to examine the individual as well as the race, and this is the object of Psychology. Here the various modes of thought, —in general, perception, representation and pure thought—which are advances both in the order of time and of thought, altho' many never attain to the last, are stated in detail.

(4) The last division is that of Metaphysics proper. Here the question is, not, as in Psychology, How does consciousness arrive at truth? But what is the absolute truth in regard to man and the world? We have partially answered the question of Metaphysics when we have shewn what is the highest form of thought. We have simply to exercise pure thought, and absolute truth will be the result. As this, however, is a *vacata questio*, we have not space for further details. We shall only add that the work of this class includes a review of Ancient systems of philosophy from the Sophists to the Stoics.

Metaphysics is the ground-work on which Ethics is reared, and is therefore its necessary precursor. The great question of Ethics is to find out, by the strictest philosophizing, what is the true idea of Freedom, as this question ultimately becomes, What is Reason, (man's highest nature)? The lectures begin by showing (1) how Appetite is transformed into desire, and the latter into passion: while the negative of passion gives the negative side of morality: how, in short, reason is unconsciously present in all these forms, altho' as yet

the highest form in which it has shown itself is as the *negative of passion*. (2) In illustration of these stages, critical sketches are given of the chief English Moralists, from Hobbes to Dugald Stuart. Kant is cited as an instance of the merely negative side of Morality, and his system is shown to be unsatisfactory, because he assumes, in his "categorical imperative," the state of society as it now is without enquiry. Here also the much debated question of Liberty and Necessity is stated, and the mistake on both sides pointed out. (3) The next question refers to the notion of Rights, which has an integral connection with Will, Freedom or Morality. We must consider morality in connection with the notion of Rights. (4) Next we have to examine custom, or the arts of man as affected by the influences surrounding him, and the age in which he lives. We thus come to discuss the relation of one member of a family to the other, of one citizen to the rest, and of a people to their country.

THOUGHTS ON CIVILIZATION.

The philosophical part of history is the relation of events to each other, their causes and effects, and the bond of union which connects them. Civilization may be said to be the great fact of history, but it is comparatively hidden and obscure. In order to obtain a true conception of what civilization is, it is necessary to unravel and separate it from the other facts and essential elements of history with which it is interwoven. In this inquiry we set out with the idea that civilization is the universal destiny of the human race, that it has been transmitted from age to age, and will go on advancing in the future, continually expanding and becoming more definite. It is to be regarded as the sum of all the facts and elements which go to make up history, the general treasury in which all the powers that maintain the existence of a nation are assembled. Some of these powers may be the very opposite of what we would consider advantageous to civilization, anarchy and despotism, for instance, but these are all thrown into the common receptacle, and worked up with others for the one great purpose, the improvement of the human race.

The term civilization, has been used for a long period with different meanings in different countries. Some of these meanings are clear and obvious, while others are involved in obscurity, and difficult to be apprehended. It is not

easy to give a definition of civilization which will be generally understood. Let us suppose a people enjoying all the external comforts of life, their burdens are light, justice is dealt out to them with an impartial and equitable hand, and all this without any special effort on the part of the people themselves, while at the same time their moral and intellectual faculties are restrained and kept in a state of inactivity. This at first sight might seem to be an advanced stage of civilization, but as we look more closely into it, we cannot fail to perceive that it is but a few steps removed from barbarism as far as the people are concerned. Such circumstances have a deteriorating influence on the human race, and would soon lead them into a state of effeminacy and complete dependence. Evidently then this supposed state of affairs cannot be taken to mean civilization. Again, if we take a nation in which each individual is possessed of a great amount of liberty, but a nation in which inequality to a large extent prevails, a state in which the strong succeed, while the weak perish, we cannot properly apply the term civilization in describing the condition of that people. The nation will not improve as a whole. All the advancement will consist in the gratification of these selfish aims of the powerful. The one class may rise in a certain sense, but the other and more numerous one will sink lower and lower, so that there will be no real, vital progress of the nation, but a gradual dwindling away, if these circumstances continue, till it is absorbed by some better organized neighbour. The conclusion to which we come from these observations is, that the leading idea involved in civilization is that of progress—progress not merely of one particular class, but of every class simultaneously, a progress which is continuous, and in which the aim ever is the higher elevation of the human race, and the more extensive developments of the moral and social element of society. It is not to be supposed however, that this progress is merely external, or that it refers only to man's outward relations as a social being. Civilization includes also the development of the internal life and resources of man himself. His mind unfolds and expands, ever grasping at something new. His natural genius, impelled by a vital activity, exhibits itself in works of Art, in the Sciences, and in Literature; and wherever these are found, we recognize them as manifestations of the progress of the human mind. Wherever the internal

nature of man displays itself, there it is unanimously proclaimed that civilization exists. If we examine history, if we inquire into the causes of civilization, we will not fail to recognize social activity and internal development to be the principal causes in the march of progress. Hence we see that civilization denotes the progress of the race both as a whole and as individuals, in outward circumstances and also in inward or mental activity. This leads us to observe that an important point to be noticed in the consideration of this subject is the ultimate, the inseparable connection between the advancement of internal life and outward improvement. The more the inner man is developed and purified, the better regulated will be the outward life, and the more fitted will man become to progress in what is good and advantageous to the human race. External improvement will have its natural effects in the production of means and opportunities for the further moral or internal advancement of man, so that the inner progress assists the outer and vice versa. The two are complementary of one another; they cannot exist apart, but conjoined they produce that state of society which we call civilization. The attainment of a higher civilization is hastened by the inherent desire in man to communicate to others any new ideas that he may have, or any change that may take place of which he is cognizant. Thus, the principles of improvement are spread among the human race, and though it must be admitted that some particular nations or tribes are making only an imperceptible progress, if any at all, in the present day, yet we can say that mankind as a whole are advancing, that every day raises them a little higher, and brings them nearer and nearer that state in which there will be no longer any need for swords and spears, when these weapons shall be beaten into ploughshares and pruning-hooks, and men shall live in unity and peace with one another.

The students of McGill University are striving for a Reading-Room, where they may pass the intervals between the classes in a pleasant and profitable manner.

A series of articles on the "Birds of Montreal and its vicinity" is appearing in the McGill College "University Gazette."

Some original poetry and other articles are unavoidably left over for a future issue.

REMINISCENCES OF THE EARLY DAYS OF QUEEN'S COLLEGE.

In the early days of Canada's history, some provision had been made for the support of Grammar Schools and Colleges by an appropriation of public lands; but even after a Charter had been obtained for King's College at York, there was for years very little prospect of its going into operation. The exclusive rights granted to one denomination in the Charter, were resisted by the others and by the Parliament of Upper Canada. Various amendments were made in the Charter, and attempts were made to obtain the co-operation of other denominations: a proposal was once made to grant £100 per annum to the Presbyterian Church for a Theological department in connection with the College. This as well as other plans fell through. The Methodist body established the Upper Canada Academy at Cobourg which some years afterwards was developed into Victoria College. The Synod were about to establish a Theological Seminary for educating their own students for the Ministry whom they expected to be trained in Arts, &c. in King's College. The hope of the early opening of that Institution was long deferred, and was becoming even more shadowy, when the Synod slowly came to the conclusion that they would be compelled to institute a College capable of furnishing a full course of higher education, and that a commencement must be made without delay. A few students who were waiting were, in the mean time, placed in charge of Dr. Rae in Hamilton. The work was inaugurated by the Commission of the Synod of Hamilton in November, 1839, followed by public meetings and the raising of subscriptions in various places. A provincial Act of incorporation was obtained, but this was afterwards set aside and the Royal Charter of Queen's College in 1841 took its place. The Colonial Committee of the Church of Scotland had been asked to appoint a Principal, who should be also Professor of Theology, and the Rev. Thomas Liddell, D.D. was chosen by them. The Trustees appointed the Rev. P. C. Campbell of Brockville, now the worthy Principal of the University of Aberdeen, to be Professor of Classics. Public notice was given that the College would open on the 7th of March, 1842 for a partial Session. Does the reader suppose that now the students began to pour in? The stream indeed was a small one. The facilities for obtaining a classical education had been very few, and even these

had not been largely used. The City of Kingston sent only one matriculant, and he had been under private training by Mr. Campbell for some months. Mr. George Bell came from Perth, one day's journey by sleigh, and another by waggon. Messrs. John McKinnon, Angus McColl, Thomas Wardrope, Robert Wallace and Lachlan McPherson hired a waggon in Toronto and came to Kingston, travelling by day and putting up at night, and spending five days on the way.

The opening of the first College in the Province was a great event, and was looked forward to with deep interest. The eventful day arrived. The house on Colborne street now occupied by Mrs. Morley, which had been rented was the place of meeting. The Senate, formed pro. tem. of the Principal, Professor Campbell and three of the Trustees received the Students and a number of the citizens of Kingston: the Divine blessing was invoked: the Principal addressed the Students and visitors, and then the matriculation took place. Eleven names were inscribed, namely the six mentioned above and two, Messrs. Ross from Glengary, Mr. J. B. Mowat, Kingston, Mr. John Bower, Quebec, and a Mr. Farnham. Several other young men from Quebec, Kingston, &c., not being sufficiently advanced to pass the Matriculation examination, were allowed to attend the Junior Latin Class, and receive some private teaching from Mr. Wardrope, until a preparatory School could be established. Some rather curious ideas as to what a College is, appear to have been entertained in these early days; as one gentleman occupying an important position in Kingston brought his young hopeful to Professor Campbell and requested him to make the young gentleman a good *Arithmetician!* and one would-be-student wished to know if flogging was practised in College!

The Principal's duties were of a rather miscellaneous nature during this partial Session. After morning prayers, he proceeded to his class-room with the *Theological Class*, consisting of Mr. G. Bell, who had the standing of a fifth year's student. At 10 o'clock there was an accession of the third year's men, consisting of Messrs. McKinnon, McColl and Wardrope for Hebrew. At 11 the second year's men came in, Messrs. McPherson, W. A. Ross, and Wallace, and an hour was spent on Natural Philosophy. From 1 to 3 the four Senior students were taught Church

(Continued on the Seventh Page.)

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

Queen's College Journal.

KINGSTON, JANUARY 31, 1874.

Objection has been taken to a paragraph in our last issue regarding an LL.D. of Queen's that it was intended as an "electioneering" squib. We utterly disclaim the imputation while at the same time we affirm the truth of our statement. This JOURNAL knows no party in the state, but records with pleasure anything relating to the Graduates or Alumni of the University, without regard to political bias or ecclesiastical creed.

We owe an apology to our readers for the delay in publishing the last number of the JOURNAL. Political excitement and political business so engaged the attention and time of our Printers, that the affairs of the JOURNAL were regarded by them as only of secondary importance. For the same reason the present issue will probably be a few days late in appearing. We hope our readers will excuse this irregularity, seeing that we are dependent on others for our printing. When the present excitement has subsided, our subscribers may expect their papers at the proper time.

It will be seen that our "suggestions for the Benefit of Queen's College" have already borne fruit, but unfortunately fruit of rather a bitter character. The Editor who is responsible for the article that appeared in our last issue under the above heading regrets that any remarks of his in this paper should necessitate a reply from any member of the Senate,

His only desire and aim was the "benefit of Queen's College"; he had no wish to mislead the public, or place facts in an untrue, or even an unfair light, or cast any reflection on any gentleman connected with the College, least of all on the Professor of Natural History; he has no personal wishes to gratify by strolling about "labyrinthine walks and winding avenues," nor any great anxiety about availing himself of the use of the perishable books of the library. So much by way of an apology to the learned Professor mentioned in the obnoxious article.

We cannot, however, refrain from adding that we consider Professor Dupuis unnecessarily severe; and it might be shown that the remarks made in the "Suggestions" as to the ground and the heavy tax upon graduates obtaining books from the library, have scarcely been answered. But we will drop the subject as we deem it out of place to argue with any member of the Senate, or with any one in authority in the College.

THE ALMA MATER SOCIETY.

The election of the office-bearers of this Society takes place annually on the first Friday of December. The department of Arts in Queen's University, and the Royal College of Physicians and Surgeons open early in the month of October, and the Theological Hall in November, so that all the student members are afforded an opportunity of taking part in the appointment of those who manage the work of the Society, and preside at its deliberations. The occasion of this annual election is one of considerable interest and excitement. The proverbial buoyancy of student spirit is easily roused to a high pitch of enthusiasm at any time, but on occasions like this it is liable to carry them so far in the generous rivalry and contention of an election that their own good, as well as the interests of the Society are in danger of being overlooked. This was very apparent during the recent contest. New features developed themselves in supporting candidates, and in pressing their claims to the offices for which they aspired, which should not be encouraged, and which if persevered in, are sure to operate injuriously on the best interests of the Society, and defeat the purposes for which it was designed.

The Alma Mater Society has been so long established, and with slight excep-

tions, its career has been so successful that it may well be reckoned a standing part of the University; and now, when the pecuniary difficulties, which, for the past few years embarrassed our Alma Mater, exist no longer, and when a splendid career is opening out, and the future promises a rich harvest of success, we should enlarge our Society's sphere of usefulness, conduct its operations on a more comprehensive plan, make its influence more felt, and in every respect render it worthy of its name.

For a number of years the chief officer of the Society has been a local man, a resident of Kingston. The Constitution requires that he be a graduate of the University, but he may be a resident of Kingston, or a non-resident. Either is eligible for the position, and the present Professor of Classical Literature in the University, was elected a number of years ago to the Presidency of the Society though he was not then living in Kingston. More recently, however, it has been the custom to elect a local man, chiefly on the ground that he can attend the meetings of the Society, and take an active part in its operations. We do not deny that this practice has much in its favour, especially when the chief officer is active and efficient in the discharge of his duties. Indeed, we readily admit that some years ago, the Society at one time was in such a decrepit state, that only for the energy and enthusiasm infused into it by the President—a local man, and at present chief officer—it would have ceased to exist altogether. We are willing to accord that gentleman all the credit that he deserves, which is not a little, and recognize the general soundness of the practice above referred to; but we question whether it would not be more to the interest of the Society and the University, and more in accordance with the objects for which the former was founded, to vary the practice, and occasionally, at least, elect a non-resident graduate as president.

This question was submitted by a few of the senior members of the Society last fall, and the name of a most eligible gentleman was brought forward, but the movement obtained so little favour among some of the senior, and nearly all of the junior students, that it had to be abandoned. They held that if the Society owed its present prosperity to the practice adopted of late years of filling its first office with a local man, it should be continued. To make their opposition

the more formidable, and to appropriate to themselves as many of the subordinate offices as possible, the junior classes united their forces. The advocates of the proposed change, being in a minority, were of course unable to effect it; but the way has been partially prepared for its adoption at some future time. Formerly, four resident and two non-resident vice presidents were elected annually. Their duties, we presume, were quite nominal. At any rate, there was little or no competition for these offices, and the successful candidates were often but ill-qualified to discharge the duties of the chair, should the first officer be absent. At the last annual meeting the constitution of the Society was so amended as to reduce the number of vice presidents to three—two resident and one non-resident. This will be the means of adding some importance to the remaining three, and bringing forward candidates who will be competent to discharge efficiently the duties of the first officer, should he happen to be a non-resident, and only able to attend on state occasions.

Now, we propose to show that the Society has departed from the original intention of its founders, as set forth in the constitution, and that the change which was proposed early in the present session would in reality be no innovation, but a return to the principles in which it had its origin. In the constitution it is stated that the objects of the Society shall be :

1. To preserve the attachment of the Alumni to the University, and their interest in it after immediate connection has ceased.

2. To serve as a bond of union between the students and ex-students of the various faculties.

3. To cultivate a literary and scientific taste among the students.

4. To promote the general interests of the University.

5. To serve as a medium of communication between the students and the governing bodies of the University."

After the Alumni have left the halls of the University their immediate connection with her has ceased. But their attachment to their Alma Mater, to which they owe so much, remains strong; and if a convincing proof of the fact be needed, we have only to point to the alacrity with which they rallied round her when her energies were crippled, and even her very existence endangered, and to the liberality with which they swelled the Endowment Fund which was to equip

her thoroughly for a noble and national work, and render her independent of all capricious aid.

Now the first object of the Alma Mater Society is to preserve this attachment, to keep alive in the breasts of the students and graduates of former years a love for the venerable institution in which they received their academic training—those lessons of practical wisdom, and those solid attainments which make the sons of Queen's respected in whatever quarter of the world they take up their abode. Could not this laudable purpose be attained, in some degree at least, by recognizing non-resident graduates as eligible for the Presidency of our Society, and electing one of them occasionally to that office? They would thus consider themselves more closely identified with their Alma Mater after leaving her halls than we could otherwise expect. Perhaps it may seem to some that we are unduly magnifying the importance of the Society, and claiming a position in connection with the University to which it is not fairly entitled; but we rest our position on the five articles of the Constitution above quoted, and maintain that any graduate of Queen's ought to deem it an honor to be appointed to the head of an Academic Society having such noble and specific purposes in view as ours.

In an article on "Queen's College After the Union," in the JOURNAL of Nov. 22, we hazarded the opinion that there was no greater barrier to the usefulness and prosperity of our University in the past, than the fact that when a man had once left her halls he was practically cut off forever from having any connection with her. We have bestowed some thought on the subject since, and are only more confirmed in that opinion. If our readers wish to know the views enunciated at that time relative to this subject, we refer them to the above article; and we recommend all ex-students and graduates to re-peruse it in connection with this article. The subject is deserving of serious consideration, and we purpose returning to it again. But it remains with the present students of Queen's to take the initiative in the matter and inaugurate a system which shall do much in fostering among the Alumni a spirit of loyalty and devotion to their Alma Mater. If they will acquaint themselves with the objects for which the Society was founded, as embodied in the above five articles, they will at once be convinced that there has been too exclusive a departure from the

spirit of the Constitution, and that what was intended to be but a subordinate part of the Society's work, has been elevated to a first rank, and constituted almost the only object to which any attention is paid. We are far from under-rating the importance and great practical utility of cultivating the debating and elocutionary powers of the students—the aim which the Society seems at present to have chiefly in view; but it appears to us that, without at all impairing the efficiency of this work, or limiting the beneficial results which flow from it, the influence of the Society could be extended and made instrumental in widening the range of our University's usefulness.

At the next annual meeting it would be well to bear this in mind; and should the views here advocated meet with the approval of the members, the proposed change might be carried into effect. We would ask the junior members to give the subject a liberal consideration. Their superior numbers may determine the result, and put it in their power to be the patrons of wise and judicious acts, and leave their impress on the history of the Alma Mater Society.

To the Editors of Queen's College Journal.

Not professing to be a critic, it is seldom that I write criticism; but upon reading in the last number of the Journal the "Suggestions for the benefit of Queen's College," and reflecting upon the probable influence of the article upon those who know little or nothing concerning the true position of the Institution, I came to the conclusion that it needed a reply; and as reference is made to me twice, and to affairs with which I am more or less immediately connected three times, I considered that the duty of replying to it certainly devolved upon me if upon any of the members of the Senate. I do not intend to question the motive of the writer, for I have no reason to believe that it is otherwise than a good one; but I think that there are statements in the "Suggestions" which would be very apt to mislead, while they certainly do not represent things as they are, but rather as they appear in the mind of the writer.

The author of the "suggestions," in referring to the grounds in front of the Professors' residences, says: "There was a time when the beginning of a botanical garden was there"—"now year after year goes by and no change appears in the dismal, desolate aspect of the place"—

conveying the idea to those unacquainted with the facts, that the place is left spontaneously to moulder into ruin through the inertness of those who should be most interested in it.

The facts are that it costs money to make and keep such grounds as a fit park for the Kingston public, and Queen's College has not the money to spare. The Botanical garden was found to be an expensive experiment, furnishing no assistance to the teaching of Botany, since, when most needed, that is in the winter season, it was always useless as far as furnishing flowers was concerned, and thus becoming nothing more nor less than a pleasant promenade for the citizens. If the money which was laid out upon the Botanical garden had been expended in building a proper conservatory, from which plants in flower might be obtained when wanted during the session, the College might now be enjoying the advantage of it. So that the mistake, if any, is one of the past and not of the present. In regard to the grounds, I have no doubt that the College authorities will beautify them to any extent, and intersect them with labyrinthine walks and winding avenues for the gratification of the public, if in exchange for the gratification the public will furnish the money wherewith to effect and keep up such improvements.

Again, in speaking of the students, he says, in rather a ridiculous humour, "as spring draws on let the learned occupant of the chair of Natural History lead them forth to delve and plant."

The writer seems to forget two things:—first, that this is not an Agricultural College, and that therefore "delving" and "planting" are not in the curriculum, and that although these operations might furnish as good exercise as foot ball yet they cannot be properly classed under the head of *manly sports*. Secondly, that in this portion of our country the spring does not usually do much in the drawing on business until towards the latter end of April or the first of May, and that Queen's College is then without students.

The writer then goes on to speak of the Museum and its lack of objects and says:—"We know well that the sad state of things is owing in some measure to the want of funds." Would he kindly explain in what measure; or does he know all in regard to that about which he is speaking?

But let us see the facts again. The income of Queen's College is barely sufficient to pay its professors, what are not

by any means adequate salaries, and to meet the other current expenses of working the Institution.

In the Departments of Physics and Chemistry, the apparatus funds are almost constantly in debt to the respective Professors, and apparatus is certainly as necessary as a well stocked Museum; besides, there is now a much larger quantity of staff in the Museum than can be put upon exhibition, so that what we want at the present time is, not so much a collection of things to be packed away in drawers and cases, as a suitable building in which to exhibit what we already have in possession. If the writer of the "Suggestions" can indicate any practical plan by which the country or the church or a private individual (for we are not choice about donors) may be induced to come forward and furnish us with a building, in which may be arranged in proper order, our growing Library and our now half-buried Museum, we will certainly give him our most hearty thanks.

Give us room to display what we have, and we will soon furnish you with hundreds of things which we now have not.

Next, in regard to the Library, he says: "The By-laws we believe also give graduates the privilege of using the Library, but upon conditions which amount to a total prohibition, viz; the deposit of \$5 and the annual payment of \$4. We believe that not a single graduate has ever taken out a book upon these terms."

What are the facts again?

Graduates are charged a fee of only \$3 instead of \$4 for the use of the Library, while actual students pay annually \$4 to the Library fund, in what is usually known as the Matriculation Fee. Books are perishable, and in some hands very perishable; and as they become old and worn out they must be replaced by new ones out of the Library fund. The capabilities of this fund are never very great, at the best, and if we are to draw upon it in order to replace worn-out books while it receives no return from readers, its capabilities would soon become much smaller.

Moreover, a common circulating Library, furnishing trashy literature, in the form of cheap yellow-covered novels, will not fix its fee at less than \$3 per annum; and no sane man can expect a University to supply choice books upon the highest literature and science of the day for a smaller sum.

The deposit fee of \$5 is exacted for a purpose. Before this security was re-

quired books often disappeared, and many valuable ones never reappeared; but since the deposit has been a *sine qua non* to borrowing, not a single volume has been lost, although graduates have availed themselves of the use of the Library by making the required deposit. I know that there are many who would deal just as honestly towards the Library without a deposit fee as with one, but we know from experience, that some would not; and would it not seem disingenuous to make an exceptionable By-law?

And lastly, if any graduate or other person is dissatisfied with the aforementioned conditions, there is still a way to the Library. The gift of \$50, or its value in books, will prove a magical *sépame* to open the Library doors without annual fee or deposit.

Hoping that I am not trespassing too far upon your space, I remain your humble servant,

N. F. DUPUIS.

Kingston, Jan. 31.

FOOT-BALL.

(Concluded from our last.)

The Yale twenty, play very roughly. The rules adopted by the late Foot-Ball Convention give the privilege of running against an antagonist but must not "hold" or "trip." Yale has reduced "bunting" to a science. They literally knocked us all over the field when the game commenced, but we saw through it very soon and began to play their own game. Some of our fellows had broad shoulders, and oh, how they fell before us!

"It was rough—mighty rough;
But the boys they stood by,
And although very tough,
That little game proved all in your eye."

After one hour and twenty-five minutes, about as hard playing as we ever had, the ball was kicked in front of our enemies goal; it was quickly passed to Princeton's "pea-nutter," who by a dexterous blow sent it flying between the posts. The other games followed in quick succession in favour of Princeton, and after our peculiar cheer which was responded to by Yale, we set off feeling highly elated, having the "first College in the land." Eleven Englishmen came over lately, wishing to play the champions of the U. S. Thinking Yale was the Champion College they played her and got beaten.

Many object to foot-ball as being too rough but where it is played with the skill which it easily admits of, it becomes

truly aristocratic, and serious accidents very seldom occur. When we take into account the number who play as compared with other games—base-ball for instance—the accidents are fewer in this than any other game played in Princeton. Let there be sensible rules; let them be strictly enforced and danger is greatly decreased. We sincerely wish we could enjoy a friendly game with Queen's. We are glad to hear of her victories over the city and hope she may retain her reputation. We suggest that in preparation for a match the "twenty" be trained by running a long distance slowly and at an even gait. In this particular Princeton showed a superiority over Yale. She was, in one sense any way, more *windy*. If desired, and the desire be indicated, we will be glad to furnish THE JOURNAL with a copy of the rules adopted by the late Foot-Ball Convention held at New York city.

JAI.

[The "good old Rugby game," it would seem, is no less popular with American Students than with ourselves. We sincerely regret that the Princeton Club and our own cannot conveniently play a friendly game together, as we incline to the belief that the "Red, White and Blue" might successfully dispute the Championship. We notice with much pleasure that a late member of our Foot-Ball Club, and the Alma Mater Society, distinguished himself in the contest between Princeton and Yale, and received special mention for his excellent and skilful playing. From him our Princeton friends can form an estimate of the material that Queen's could marshal for the fray. *Ab uno discere omnes.* The rules of the game adopted by the New York Convention which our correspondent has kindly consented to furnish, will be gratefully received, and published in THE JOURNAL.

ED.]

Brisko was conversing with a young lady from Vassar the other eve. She remarked that she was fond of Greek, and added that Homer was her favorite author. When Brisko asked her what work of his she specially admired, she replied: "I have not yet read his *Aeneid*, but his *Idiocy* is perfectly sublime!"—*Williams Review*.

On Sunday, the 25 ult, the Lennoxville High School was entirely destroyed by fire; the boys and their masters were all at church.

A writer in a recent number of the Canadian Illustrated News, catalogued the distinguishing traits of the fair sex in the principal cities of the Dominion,—but proved in our estimation that he had only a partial acquaintance with the interesting subject to which he addressed himself, as he made no mention of the Ladies of Kingston. We have seen a great part of the Dominion, and are willing to stake our critical reputation on the assertion, that the fair of this city show a combination of more excellent traits than those of any other part of the country which we have yet seen.

The Rev. Geo. Bell, LL.D., will deliver a lecture on Astronomy in the City Hall, to-morrow evening.

[Continued from the Third Page.] History. Some samples of readings in the Classical department are yet remembered among some rich ones that are forgotten. One of Homer's heroes who "at home dwelt in a house by the way" and exercised hospitality to the wayfarer, was made by a Student to "dwell in a house on the way home." One genius reading Virgil, *Aeneid*, vi.308, translated *juvenes, the youths, impositi, being imposed upon, rogis, by rogues*:—which led the Professor to give him a sharp look and add—"I think you have been imposed on by some rogues this morning." This was about as good as a case which happened at another Institution where a lad was preparing his lesson in a soliloquizing style:—*Semiramis, Semiramis, cinxit, surrounded, urbam altam, the lofty city, coctilibus muris*,—well, what can that be: muris must be the ablative plural of mus, with mice, but what is coctilibus? "Why, cock-tailed, of course," said his companion.

After the first partial Session the College removed to the house opposite St. Andrew's Church, where the library was arranged and prepared for use when the Second Session should open. The teaching staff had the addition of our excellent Professor of Mathematics, Dr. Williamson. Long may he live and flourish! It was about this time that Sir Richard Bonncastle walking with Professor Campbell asked where the University was. On the building being pointed out to him, he observed that it was the *rammest* University he ever saw!

NOTE.—The following is an exact copy of the Public Notice above mentioned. The original from which this copy is taken is in the possession of Prof. Mackerras.

NOTICE.

QUEEN'S COLLEGE,
KINGSTON.

IT is hereby publicly intimated that the first Session of QUEEN'S COLLEGE KINGSTON, will be opened on the first Monday of March next, and that then the Professors who have been appointed will begin to teach classes for the following branches of Study:

*LATIN AND GREEK,
MATHEMATICS
AND NATURAL PHILOSOPHY,
LOGIC AND MORAL PHILOSOPHY,
Theology, Church History and
Oriental Languages.*

It is particularly requested that those who, for some time past, may have been expecting, according to previous announcements, an earlier opening of the first Session, and which has been prevented by circumstances over which neither the Trustees nor the Professors have had any control, will lose no time, after the appearance of this advertisement, in intimating their intention to enrol themselves as Students. Communications from Students or their friends as to enrolment may be made either personally or in writing, previous to the day of commencement, to Alexander Pringle, Esq., Secretary to the Trustees of Queen's College, Kingston, who will also give information as to the probable duration of the first Session of College.

THOMAS LIDDELL, D.D.,
Principal.

Kingston, 5th January, 1842.

PERSONALS.

Robert Douglass, B.A., M.D., Port Elgin, Ontario, was in town last week. He was a member of the first Medical class of Queen's University. At present he is taking a few Holidays for the benefit of his health. He appeared to enjoy himself among his old class-mates, of whom not a few occupy important civic and professional positions in the city. We hope the tour will recuperate his health, and enable him shortly to resume his extensive practice.

Peter MacGregor, a graduate of '66, and late Head-Master of the Niagara High School, has been appointed to a similar position in Almonte. We need scarcely wish him success, as that uniformly attends him.

We are glad to be able to record the convalescence of John I. MacCraken, a member of the graduating class, and one of the most efficient workers on our staff, who has been prostrated by a severe illness for the last two weeks.

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Infants' Delight.
Cassell's Illustrated Almanac for 1874.
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Routledge's Christmas Annual for 1874.
Collin's Globe Dictionary, 759 pages, Illustrated, Price only 75 cents.
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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., FEBRUARY 14, 1874.

No. 8.

"SO HE GIVETH HIS BELOVED SLEEP."

PSALM CXXVII. 2.

"*Nec levus somnos Timor aut Cupido
Sordidus aufert.*"
Horace Odes II. XVI. 15.

Come gentle power !
Thou Heaven-sent Slumber, let me woo thy charms,
Blest is the silence of thy peaceful bower,
And free from grief and ill, and false alarms
Of fear !
Nor dismal storms that through the midnight howl,
Nor sighs are heard, nor sounds of wailing woe ;
Nor moral plague that walks in darkness foul,
Dares to approach thy coverlet of snow
Anear.

Full many a thought
We've looked in vain for all the weary day
Comes in the silence, and we know it not
Till morning dawns and clears its mists away.
E'en so

A verdant spray is o'er the forest spread,
New flowers, while we are sleeping, spring to birth ;
And sparkling gems of dew are nightly shed
In secret silence o'er the slumbering earth
Below,

By Babel's streams
The wearied exile's harp neglected hung ;
But oft, perchance, when night brought home-
ward dreams,
Youth's days return'd, and Zion's songs were sung.

We weep,
But oft in dreams departed days return,
Oft we may bury woe in slumber deep,
And joy comes smiling with the dawning morn ;
"For so He giveth His beloved sleep,"

Sweet Sleep !

How sleeps the brave
Ere duty calls him to the post of death ?
As sleeps the storm beneath the placid wave,
Or as the sword that slumbers in its sheath,
To leap—
To leap, ere morning breaks, and 'fend the right,
Ere eve, perchance, with laurels on his brow,
And sung by bards as freedom's hero bright,
The smile still lingering that he weareth now,
He'll sleep.

Who scorn to yield
In life's fierce war, when evil rears its head,
Each night, toil wearied, as on tented field,
At last, task ended, 'mid the noble dead
Thus lie.
Oh ! sweet is rest 'mid toil and danger rife !
Like gentle calm when storms and thunders cease :
Each night prepareth for the morrow's strife,
And Heaven gives the weary stragglers peace
On high.

How sleeps the pure ?
Like slumbering babe upon its mother's breast,
From haunting crimes and foul remorse secure ;
Conscience, Heaven's angel, gently whispers rest.
Abroad,
On wings of down, his seeds of good are borne,
To glad with snowy bloom Earth's weary ways,
And his last resting-place with wreaths adorn,
In the bright visions of that sleep he'll gaze
On God !

The good man sleeps
When guilt or fear would keep all else awake,
When dark-browed guards a dismal vigil keep,
Or the grim headsman waits his life to take.
Friends' weep,
But holy smiles light up his slumbering brow ;
His soul is pillow'd on his Saviour's breast.
Not crashing worlds can crush that spirit now !
For so God giveth His beloved rest
In sleep !

Shall toil rob night
Of all its attributes of sweet repose,
Put Sleep, fair messenger of Heaven, to flight,
Nor fail to wring from day, ere evening close,
It's due ?
Shall pleasures false consume those blissful hours,
The balm of sorrow and the rest from strife,
When the tired frame recruits its wearied powers,
And the soul drinks from hidden streams of life
Anew ?

Home to its nest
The wild-bird now with wearied wing is gone,
O'er nature's eye, late beaming in the West,
The purple lids of cloud are gently drawn.
Fair e'en
Thy golden smile is fading on the lake,
And the long shadows hide them in the shore ;
While, one by one, the twinkling stars awake,

And shed from Heaven a silvery softness o'er
The scene.

O Sleepless Eye !
That kindlest nature's from thy quenchless beam !
Thou kindlest too night's softer starry sky !
Then I will lay me down in peace, nor dream
Of ill.
Kept by the Love that gave a life for me,
To slumber's power I yield my weary form,
Safe in those arms that hush the restless sea,
Soothed by the voice that bids the raging storm
Be still.

J. L. S.

AN AUTOBIOGRAPHY.

Autobiographies are always interesting and generally instructive. They record the progress of a human life, and thus appeal to our deepest sympathies. What is more interesting to us than the progress and history of a human life ? In the hopes and struggles, the trials and triumphs, the misgivings and aspirations there expressed, we see reflected the varied experiences of our own. They awaken a sympathetic chord within us. We run the same race, are beset at some time or other, by the same difficulties, breathe the same aspirations, move on to the same goal. What more natural than that we should feel a strong desire to know how one in many respects like ourselves, acted, thought, and lived ; how he overcame his difficulties, realized his aspirations, achieved distinction, solved the problem of human life. Such knowledge may prove of immense importance to us ; it may aid us in living more wisely, in working out our own self-improvement, in battling with our difficulties, and in enabling us to steer more successfully towards the goal. By knowing where

he failed, and where he succeeded, the rock on which he may have foundered, and the deep water which bore him safely along, we may be able to avoid the one, and steer for the other. The autobiography upon which we purpose to make a few brief remarks, is well calculated to exemplify these remarks. It records the life of one of the most remarkable men of this or any other age,—John Stuart Mill. He was born at London in the year 1806, and was the eldest son of James Mill, himself a distinguished writer on Philosophy and Political Economy. He, (the father) studied at the University of Edinburgh where he distinguished himself in Greek and Moral Philosophy, intending to study for the Church. He did not, however, carry out his intention, but after completing his studies and filling the situation of tutor in various families, repaired to London where he directed himself entirely to literary pursuits. The son in the volume before us bears an affectionate tribute to his memory. He appears to have been a man of great force of character, extensive erudition, and rare originality of mind. He conducted from first to last the education of his son, during intervals snatched from unremitting attention to official duties and literary pursuits. The impress of his powerful mind with that of his philosophical views was stamped upon that of his son, who afterwards proved their able expounder, as well as himself, a fertile and original thinker. In the perusal of his life as set forth in the Autobiography recently published, there are two things which impress us. First —The one-sided thoroughness of his education. His education was conducted with the most assiduous care. The father was a faithful teacher and rigid disciplinarian. "As regards my own education," he says, "I hesitate to pronounce whether I was a loser or gainer by his severity. It was not such as to prevent me from having a happy childhood. And I do not believe that boys can be induced to apply themselves with vigour, and what is so much more difficult, perseverance, to dry and irksome studies by the sole force of persuasion and soft words." He began Greek at the age of three, Latin he began at eight, by which time he had read in Greek, Aesop's fables, Xenophon's Anabasis, Herodotus, Diogenes, Laertius, Lucian, and some of Isocrates and Plato. History and Arithmetic were then taken up. In his eleventh year, he composed a Roman History compiled from Livy and Dionysius. At twelve Logic was begun, by the study of the Organon of Bacon, in which he was minutely and perseveringly drilled. Political economy and Mental science next followed. One cannot but be impressed with the pains taken and the thoroughness insisted upon in the studies taken up. During the short period of childhood, a range of study, but seldom begun until youth has been entered upon, and never overtaken until manhood, was then attempted and successfully accomplished. The advantage of such a plan is quite evident with regard to studies demanding for their mastery, an exercise of memory only : for studies demanding both memory and understanding, it is open to serious objections. He himself admits this, "I also read in 1813, (then but seven years of age) the first six dialogues of Plato, from the Enthyphron to Theocetus inclusive, which last dialogue I venture to think, would have been better omitted, as it was totally impossible I should understand it." Perhaps the most really beneficial part of his education consisted in the voluntary exercises and out-door conversations with his father in which he was urged to take part during his constitutional walks. "In these walks," he says, "I always accompanied him, and with my earliest recollections of green fields and wild flowers, is mingled that of the account I gave him daily of what I had read the day before." It is very apparent that the teacher fully understood the object of all true education,—to develop and strengthen the mental faculties by exercise, to train the mind to think, and in its flights to use its own wings. Everything in the shape of mere cramming was studiously avoided, and every effort made to secure the simultaneous exercise of the memory and understanding. Such it will readily be admitted is the only sound theory of education. Theory gives complexion to practice ; it is therefore most desirable that we should have just theories. But the case of Mill shows what finds abundant illustration in common life, that theory is not practice, that the gulf which separates the one from the other, is a wide one, and that to make the one approximate, at all closely to the other requires a degree of watchfulness and care which very few are found to possess. The strong personal influence exercised by Mill over his son went far to counteract the good results which his system was calculated to produce. None of us can emancipate ourselves wholly from the influence of our mental or

moral surroundings. They impart to us an influence long ere we are conscious of it, they silently give direction to our nature when it is most plastic and susceptible. During our childhood we are passive recipients, and it takes many long years ere we emancipate ourselves (at best only partially,) from the tyranny of past influences and associations, and regain our lost freedom. It cannot be denied that the mind of the younger Mill received its direction from that of his father, bore its indelible impress, and reflected its opinions and sentiments. This is true, intellectually, and morally. Not only were the philosophical opinions of the father instilled into the son, but his moral opinions as well were dropped into a mould prepared to receive them. How could it be otherwise? Mill, the father, was a man of great force of character, he was moreover, extremely dogmatic in his views, persuasive in his teaching, and impressive in manner. It was almost impossible to be long in his presence without being influenced by his teaching, and insensibly drawn over to his views. His great personal influence thus counteracted the successful working of his theory ; although his theory was sound, and his conceptions just, yet his teaching was narrow, and his expositions one-sided. Mill, the father was a utilitarian in philosophy and a sceptic in religion. Mill the son, was the same. But it must not be inferred that he was a mere recipient, that he was destitute of originality, or that his mind was a groove through which flowed opinions formed by his father. Far from it. He had a singularly fertile and original mind, and rare powers of analysis. While his father's opinions and character gave complexion to his mind and imparted to it a direction from which it never deviated, yet it could not efface the native hue, or prevent it from moving through a region of thought into which his father had never penetrated. If the one laid the foundation, for the materials of which he himself was indebted to his predecessors, the other raised the superstructure ; skill and originality were required for both; it is difficult to say which demanded the greatest amount.

The second quality with which we are impressed is his singular receptiveness of mind. Mill's opinions in some respects, differed widely from those of his father. The views of Philosophy and Ethics of his younger days when the influence radiating from his father would be most felt, were

net those of his advanced years, they underwent a marked though gradual change. The Utilitarianism of Mill, the father, was different from that of the son, the religious scepticism of the one was not that of the other. This resulted from what we may term the receptiveness of his mind. As his own mind grew in strength and self-reliance, the influence of his father waned, his mind became more and more open to light from whatever source it emanated. His range of study and research became wider. He read extensively, he read variously. He was continually adjusting and re-adjusting his previous views, as deeper thought or more extensive research seemed to warrant it. His companions although persons of decidedly intellectual tastes were yet persons of widely different sentiments. He was an intimate friend and an ardent admirer of Carlyle. He entertained the warmest affection for Sterling. He had an exalted opinion of Maurice. The inevitable result was that he became more liberal-minded, his sectarianism was considerably modified, his dogmatism was softened, his mind acquired breadth and tolerance. Concerning this period, he says, "My father's tone of thought and feeling, I now felt myself at a great distance from. On those matters of opinion on which we differed, we talked little. He knew that the habit of thinking for myself, which his mode of education fostered, sometimes led me to opinions different from his, and he perceived from time to time that I did not always tell him how different. I expected no good but only pain to both of us, from discussing our differences, and I never expressed them but when he gave utterance to some opinion or feeling repugnant to mine in a manner which would have made it disingenuousness on my part to remain silent." From this it will appear how very far his father's personal influence militated against the development of that freedom of thought and expression of which he so heartily approved and which his mode of education was calculated to foster. It was not until the death of his father in 1836, that "deprived of his aid, he was also deprived of those restraints and reticences by which that aid had been purchased." The "Westminster Review" which had been established some nine years before by his father and others, as a vehicle of their peculiar views, was now thrown open to all classes of writers. Sympathy with progress was all that was necessary to gain admission to its columns.

Carlyle and Sterling became contributors. It was deprived of its rigidly sectarian character, the individuality of each writer became more evident, and perfect liberty as to the choice and treatment of subjects, guaranteed. But among the many influences which led to this result, perhaps none was so powerful as that of the lady who, after an intimate friendship of twenty years, became in 1851, his wife. She appears to have been a lady of singular force of character, rare natural gifts and great mental attainments. He pays a most affectionate tribute to her memory. "To her outer circle she was a beauty and a wit, with an air of natural distinction felt by all who approached her, to the inner, a woman of deep and strong feeling, of penetrative and instinctive intelligence and of an eminently meditative and poetic nature. Alike in the highest regions of speculation and in the smallest practical concerns of daily life, her mind was the same perfect instrument, piercing to the very heart and marrow of the matter: always seizing the essential idea or principle. What I owe, even intellectually, to her, is, in its detail, almost infinite. "In both these departments," referring to the practical and ideal, "I have acquired more from her teaching than from all other sources taken together: it is not the least of my obligations to her that I have derived from her a wise scepticism, which, while it has not hindered me from following out the honest exercise of my thinking faculties to whatever conclusions might result from it, has put me on my guard against holding or announcing those conclusions with a degree of confidence which the nature of such speculations might warrant, and has kept my mind not only open to admit, but prompt to welcome and eager to seek, even on the questions on which I have most meditated, any prospect of clearer perceptions and better evidence." From these expressions, the influence wielded by her must have been immense, and it was just the kind of influence that he most needed. It served to soften the severely intellectual character of his education, to widen his range of thought and feeling, and to infuse a human element into his lofty speculations.

Space forbids us to say more. We recommend this Autobiography to the perusal of our readers. It contains much interesting and suggestive matter, it records the mental history of one of the most remarkable men of this or any other age. It gives us a deep insight into the private life of a man who, whatever were

the defects of the system to the advocacy of which he directed a life-time with an ardour and devotion seldom if ever equalled, is admitted by all to have possessed rare powers of mind united to a singular elevation of thought and character. The style, although somewhat heavy, is clear, chaste and vigorous, and the opinions expressed on various important subjects, worthy of thoughtful consideration.

ACADEMICAL NOTES.

The Departments already considered, namely, those of Mathematics and Natural Philosophy, Classical Literature, and Mental and Moral Philosophy and Logic, were instituted in Queen's College at its foundation. Not so, however, with Chemistry and Natural History. It was not until the formation of the Medical Faculty, about ten years after the first opening of the Arts Faculty, that Chemistry was first introduced to Arts Students, and then only in conjunction with the Medical Students. Prof. Williamson taught Chemistry in connection with Natural Philosophy, and according to the Calendars of that period the Lectures were "on the Chemistry of all the Non-Metallic and a large portion of the Metallic elements and their compounds."

In 1858 Prof. Williamson was succeeded (in regard to Chemistry) by Prof. Lawson, under whom Natural History (i.e. Botany, Zoology and Geology) was introduced as a subject of study in the Arts Curriculum, while Chemistry was dropped.

In 1863 Prof. Lawson was succeeded by Prof. Bell, who continued the subject of Natural History and introduced an elementary course of Chemistry intended to serve merely as a help to the study of Mineralogy, a study of which the Professor was very fond. Since that period these subjects have continued to grow in importance as portions of the curriculum for the degree of Bachelor of Arts, and under the present Incumbent "Chemistry" implies a comprehensive study of Chemical Philosophy, and Inorganic and Organic Compounds.

These remarks will serve to indicate the gradual introduction of the subjects in question and their gradual growth in importance up to their present state.

We will now confine ourselves to a consideration of the subjects of Chemistry and Natural History as taught in Queen's College now, taking them up in the order

(Continued on sixth page.)

The JOURNAL is issued every alternate Saturday during the session of Queen's College, by the Committee appointed by the Alma Mater Society of the University.

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Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literally and liberally.

NOTICE.

We would respectfully remind those of our readers who have not yet paid their subscriptions, that they would confer a favor by sending them in to our Treasurer. We have placed the subscription at the low figure of 50 cents, and therefore cannot afford to give any complimentary copies. Our Treasurer, Mr. Jas. J. Craig, will thankfully receive such contributions.

Queen's College Journal.

KINGSTON, FEBRUARY 14, 1874.

Last week the Rev. Dr. Bell concluded his course of lectures on "Science in relation to Revelation." The time at his disposal did not permit him to go over all the subjects which he announced at the commencement of the course, and of which we published a synopsis at the time. The field which he proposed going over was so vast, and the subjects embraced were so interesting, engaging, as they do at the present time, the most serious attention of Scientists and Theologians, that it would require at least a whole session to overtake, in anything like an exhaustive manner, so extensive a course. But the learned Lecturer made the most of his time ; and if his treatment of the different subjects which came under review and discussion was not what might be called exhaustive, it was certainly highly suggestive, and eminently calculated to stimulate thought and enquiry among his students, and this we deem one of the first qualities in a teacher. We think the College Authorities were very fortunate in their choice. Free from a spirit of dog-

matism, thoroughly conversant with his subject, and imbued with a profound reverence for, and a strong faith in the Christian Religion, Dr. Bell is well fitted to impart correct and liberal notions on so important a branch of human knowledge as "Science in relation to Revelation." An ardent and cultivated student of Science himself, and acquainted with its latest developments, he is qualified from a Scientific point of view to deal with those so called objections to Revelation arising from discoveries in Science. It must be admitted that too many Theologians of the day measure lances with Scientists and come out of the lists ingloriously, because, instead of meeting the foe with his own weapons, they endeavour to compensate for the feebleness of their defence by enveloping the subject in a cloud of turgid declamation or flowery rhetoric. In his lectures before the Theological Students Dr. Bell avoided this mistake. He dealt with the objections urged against Revelation in a fair and impartial manner, ignoring no theory supposed fallacious, until he had patiently examined and disproved its claims. Apparent discrepancies between the facts of Science and Revelation he removed, and shewed how these discrepancies arise, either from hasty and imperfect generalizations, or from a misinterpretation of the Divine Record. His style is simple, easy, and perspicuous ; and his courteous manner has made him very popular with his students. We

would be very glad to see him a regular professor of the College. The success which has attended the course of lectures just concluded, shows that his ripe scholarship, his critical powers, and good judgment render him eminently suitable for such a position. Dr. Jenkins commences his course of lectures on Pastoral Theology next week.

We offer our congratulations to James MacLennan, Esq., B.A., Q.C., on his election to the House of Commons. Mr. MacLennan graduated in our University in 1849. Traditions of his powers as a Mathematician still linger about the old halls. As Head Master for several years of the Preparatory School, he did much to render that one of the most thorough Educational Institutions in the Province. He also held for some time the office of Secretary to the Board of Trustees. Still another link of connection with his Alma Mater we find in the fact that his name appears in the list of founders of *Endowment Scholarships*. We feel assured that

those talents, that sound sense, and indefatigable perseverance which have won for him a foremost place at the Chancery Bar, will enable him to render good service to his country in the new and important sphere to which he has been chosen by the suffrages of North Victoria.

COLLEGE IMPROVEMENTS.

In a recent number of the JOURNAL we offered some suggestions for the benefit of the College, and as we deem it a privilege to be able, however humbly, to assist in advancing the prosperity of our Alma Mater, we propose now to give some hints which we hope will be looked upon favourably by the College Authorities. One indication of the success and popularity of a University is the increasing number of its students, and we are happy to say that our Institution possesses this evidence in a marked degree. But there are several other signs of prosperity which it has not, although their absence by no means proves that it is unable to obtain them. We refer particularly to a Gymnasium and a Reading-Room. Those who are seeking for a higher education will naturally betake themselves to the Institutions that supply them with the greatest number of privileges, and although we do not rank the two mentioned above as of the highest importance, yet they are not to be regarded as at all insignificant, but rather as exerting a weighty influence in deciding intending students in their selection of a University. It will be readily granted that an Institution is perfectly justified in using all lawful and honest means to increase the number of its students, and that it is sound policy to incur even a considerable expense in supplying inducements to young men to study within its halls. Money judiciously expended in this way will be almost always sure to bring a rich reward, and when we consider the probable results of funds used in procuring greater facilities for students, it must be evident to all, that the experiment of furnishing a Gymnasium and Reading-Room is one worth trying, especially as the expense of doing so would be comparatively light. Apart from the beneficial influence which these would have upon the students, the advantage derived from them by the University would, in the end, outweigh any inconvenience or outlay that would be incurred in their establishment. The more advantages the Alumni of our Col-

lege enjoy during their University career, the warmer will be their affection towards their Alma Mater, and the more will they be inclined to persuade others to pursue their course at the same seat of learning. In this way, the influence of every improvement taking place in the College will be felt throughout the country, and the result will be a greater influx of students, and a livelier interest awakened in the breast of every friend of the University.

But if we turn our attention to the advantages which would accrue to the students if supplied with a Gymnasium and Reading-Room, we must see that this matter is well worthy of immediate and serious consideration. Nothing is so necessary to a healthy and vigorous state of mind, and therefore to a successful search after knowledge, as a sound and healthy body. It is well known that many students ruin their health, destroy their prospects in life, and shorten their days by a too close application to study, or by neglecting to take proper physical exercise. We would not for a moment advocate the devoting of an unreasonable amount of time to sports, but it is a well established fact that a person can study all the better after due physical exertion. The establishment of a Gymnasium would give every student a chance of taking such exercise, and besides, would be a strong inducement for him to relax for a little his tired brain and restore his wavering energies. There would be an opportunity of engaging in friendly contests, in trials of strength and skill which, besides developing the muscular frame, would also develop a high and noble spirit of manliness, a spirit of independence and self-reliance which is necessary, to a great extent for a successful career through life. The advantages offered by a Gymnasium are everywhere of great practical value, but they are particularly well adapted to our climate and comparatively young country. Do we not want hardy and energetic men for Ministers, Doctors and Lawyers? In this land, the pastoral charges of our Ministers generally extend over a large tract of country, so that the faithful pastor must perform a great deal of labour, and endure many hardships in attending to the wants of his people. It is necessary therefore that he should go forth from the halls of his Alma Mater, not only with his mind stocked with knowledge, but also with an abundant supply of bodily health and strength.

Those who begin their ministerial work with a partially impaired constitution have but little chance of regaining that soundness and vigour of body which would enable them to engage in their duties with greater energy and therefore with greater effect. But give students increased facilities for physical improvement, and there will be fewer instances of Clergymen having to succumb, partially or wholly, to the fatigue and toil of a pastoral life. Similar considerations may be urged with reference to those who enter the medical profession. The work which they have to undergo after entering upon their professional career, is not less arduous and fatiguing than that of the Clergyman, and there is the same necessity in their case that their bodily health should be carefully preserved and their physical powers strengthened during their course of mental training. We hope that these views will meet with favourable consideration from those in authority, and that they will result not in words only, but in works also.

With reference to the Reading-Room, we deem it unnecessary to do more, than merely bring it before the notice of the proper parties; for the advantages which it would confer upon the students and the College must be apparent to all who would be expected to do anything in the matter. The want of something of this kind has been long felt by the students, and it is hoped that the time will very soon come, when Queen's College will not be a whit behind similar Institutions in this as well as in other advantages.

DE OMNIBUS REBUS.

Charles Kingsley has sailed for New York.

Lord Chief Justice Cockburn has resumed work on his series of articles on "Junius."

Last year 3,463 different books and pamphlets were published in the United Kingdom. Verily "of making books there is no end."

A serial story by Miss Machar of Kingston, entitled "For King and Country," was begun in the February number of The Canadian Monthly.

When the Governor-General visited the High School, Montreal, last week, an address in Latin was presented to him by the scholars, and His Excellency replied in the same dead language.

In a recently published letter, Carlyle writes as follows to a young man, who asked his advice as to what he should read:—

"As to the book which you, whom I know so little of, should read, there is hardly anything definite that can be said. For one thing, you may be strenuously advised to *keep reading*. Any good book, any book that is wiser than yourself, will teach you something—a great many things indirectly and directly, if your mind be open to learn. The old counsel of Johnson is also good and universally applicable. Read the book you do honestly feel a wish and curiosity to read. The very wish and curiosity indicates that you then and there are the person likely to get good of it. "Our wishes are presents of our capabilities:" that is a noble saying, of deep encouragement to all true men, applicable to our wishes and efforts in regard to reading, as to other things."

In the Michigan University are ninety-one lady students. The mysteries of law engage seven, thirty-six are studying the art whereby to relieve some of the ills that flesh is heir to, and forty-eight are endeavouring to develop latent genius in the department of arts.

A Divinity Student being asked why he preferred Theology to Medicine, replied, "It is easier to preach than practice."

Our Glee Club will read the following paragraph with interest. The question of pitch seems sometimes to perplex them a little; and the action of his Impérial Majesty, and the Orchestra of the Court Theatre will no doubt help them to arrive at a satisfactory conclusion:—

"The Emperor of Germany has just taken a step which will probably have an important influence on the adoption throughout Europe of a uniform pitch of musical instruments. His Majesty has given 3,000 thalers to the members of the orchestra of the Court Theatre at Wiesbaden to pay for the alterations in their instruments involved by the lowering of the pitch."

The fourth of a series of public entertainments given by the Elocution Association of the College will be held on Friday evening, the 20th inst. In addition to the usual readings, music from the Alma Mater Glee Club will add to the attractiveness of the programme. We confidently recommend the coming Entertainment to the public. Admission as usual, ten cents.

(Continued from third page.)

in which they are introduced to Students.

Chemistry is at present required for the degree of Bachelor of Arts, and is taken one hour daily during the second year of the course. The chemical classroom is supplied with a large experimenting table, water, gas, a ventilator when required, for carrying off noxious gases, and full conveniences for illustrating the course through which the Student is taken.

The intention is to give a practical rather than a theoretical knowledge of Chemistry; and hence, though nothing which is fundamental or really important in theory is left out, yet the subject is not obscured by numerous statements concerning the rise of certain theories now generally held, and the nature of those which have been replaced, nor by disquisitions upon the merits or demerits of certain theoretical views held only by the few, because their truth has not been as yet sufficiently established.

The student is first introduced to the idea that matter is composed of atoms, to the different kinds of atoms, and thence to the *Atomic Theory*. This theory is extensively used in explaining the nature of combinations, of compounds, and of chemical changes.

The nature of this theory is dwelt upon at some length, while at the same time we are told that it was devised by Dr. Dalton in order to explain certain observed peculiarities in the combinations of elements, and that as a consequence, although all our chemical knowledge is so far consistent with this theory, yet we have no absolute evidence that it is true.

Then follows the constitution of matter in its three physical states as solid, liquid, and gaseous, with a general consideration of the effects of heat upon these three physical states respectively. After this the Notation and Nomenclature of the elements are introduced, together with definitions of many commonly recurring chemical terms, such as *Atomicity*, *Molecule*, &c., and a general consideration of molecular forces. Then comes the study of weight, absolute, specific, and atomic, followed by a statement of the Laws of Combination by weight and by volume, with a general discussion upon the same.

The remaining parts of the Notation and Nomenclature follow in due time; those portions which relate to Bases and Acids and Salts being taken up after the study of Oxygen and the Oxides.

Thus the student is not introduced at

once to a study of chemical compositions and decompositions, but only after he has been enabled to comprehend the *rationale* of them by acquiring a knowledge of the leading elementary principles of chemical Philosophy.

The Non-Metallic elements are then taken up one by one, together with the combinations which they form with one another. During this part of the work the greater prominence is given to the more important compounds; while those only are considered which have some commercial importance, or which serve in peculiar ways to illustrate the principles of Chemistry, or to aid in understanding and remembering certain of its characteristic phenomena.

The course of Non-Metallic Chemistry closes about the holidays, and is succeeded by a general discussion upon the Metals, and their Haloids, Oxides, Sulfides and Salts as an introduction to the study of Metallic Chemistry which occupies that part of the session extending from the opening of the classes after the holidays to about the first of March.

Then comes Organic Chemistry with its carbon compounds, its Radicals, its Alcohols, and Ethers, its Aldehydes, its Amines, and a list too long to enumerate. The natures of Radicals, of Grouping and Isomerism, of Substitution and Derivation, are all fully elucidated in the introductory portion of this division. Although the principles of writing Organic compounds upon the *Marsh-Gas* type are explained at some length, yet for certain reasons the Lecturer prefers following Roscoe and writing his formulæ upon the *Water* type.

In this division the work is systematized as much as possible, and the connection between Inorganic and Organic Chemistry is continually forced upon the attention by making, whenever practicable, a comparison between the Organic compound and an Inorganic one of similar constitution.

The general endeavor throughout this portion of the subject is not only to give the student a more or less complete knowledge of the most important Organic compounds, but also to show him the principles upon which such compounds are built up, so that he may be enabled to understand the expressions of molecular formulæ, and thus know something of all compounds written in such formulæ.

It is scarcely necessary to state that the new Notation is used throughout, and that endeavours are made to group

together elements having common properties, as well as operations characterized by similar molecular changes. Experiments for the purpose of illustration are freely introduced, whenever practicable, and the nature and cause of the phenomena attending such experiments are, when necessary, fully explained and dilated upon.

Class books are not used, the whole of the work being given in lectures, but certain books such as Roscoe's Elementary Chemistry, Williamson's Chemistry, Wilson's Inorganic Chemistry and others are recommended to the student for his perusal at home.

(To be Continued.)

A FRESHMAN'S EXPERIENCE OF SKATING.

To the Editors of the Queen's College Journal.

Since my enrolment as a Student of Queen's it has been my laudable ambition, to excel in the various arts that distinguish College life. Up to a recent period brilliant success has attended my aspirations. I had not been many weeks on the Campus, when it was my privilege to be up before the "Court of Iniquity," to answer for the violation of some of its fundamental laws. I answered and that right speedily, the Court passed an "Iniquitous" sentence, and "The Boys" feasted because I courted. Already has the College Library experienced in me a liberal benefactor. And to me also has been conceded the honor of having a consultation with the Senatus of the University, within the sacred precincts of the Senate Chamber. I was beginning to fear that my life was growing uneventful,

when recent frosts opened out in glittering perspective a new field which might be the scene of my further labors and achievements. How I gloried in the thought of becoming "a big thing on ice." The purchase of an experienced pair of skates from a Senior for as much and a half as would buy a new pair, was soon accomplished. In my freedom as a British subject I took special delight, feeling that now I might do as I pleased. It was not always thus. When memory carries me backward into the past, visions of a stern parent loom up before my mind's eye, one who strictly forbade my juvenile feet to wander on uncertain ground, and who to all my appeals for his permission to go sliding had the invariable reply, "That my boots cost him money, and they should cost me care." But mark me now: the times have

changed and I have changed with them. Steel shod I stand amid my compeers, meditating on the grand evolutions I should go through ; Figure Eight, Dutch Roll, Grape Vine (single and double) were among the movements that I deemed capable of easy performance. I started off—and for an incredibly short space of time all the parts of my body seemed to progress equally well ; but I soon found that the feet were outstripping the rest, and then the ice seemed to spring up and strike me forcibly on the back of the head. When I started the sun was shining brightly, but at this time there must have been a complete solar eclipse, for stars, nebulæ and Aurora Borealis seemed to pass in rapid succession before my gaze. Having collected the scattered parts of my body, I started again, but it was the feet this time that were laboring under disadvantage, the head got the start of them, kept it, and soon left them some six feet in the rear. Yes, this time it was evident I fell, came down in short, amidst the plaudits of the assembled multitude. Some youth, not of feeling void, suggested that I should try the centre of the rink, attributing my recent disaster, to the imperfect state of the ice at the then scene of operations. Thither I went, hoping there to find a fair field and no favor ; I found them both. Some wretch with malice aforethought must have been there, throwing orange peel or apple cores on the ice. In my efforts here, and they were many and varied, I did not experience any of the exhilarating sensations that people say are incident to skating. The only sensations that were apprehended by my inner consciousness were stinging ones, which followed each glacial concussion. My ambition was evaporating fast, I looked for the above mentioned might-be causes of disaster but could not find them ; the skate-straps on examination proved their devotion to duty. By this time the enthusiasm of the congregated Philistines was getting intense. I did not believe in being bruised to make a Kingston Holiday, (this idea has a Byronic tinge.) Forthwith I took off the instruments of torture, and in the words of the poet, "I homeward wended my weary way" resolved to "gang nae mair to yon toon." I have not gone out much of late ; there is a stiffness about my limbs incompatible with the flexibility of youth. I wear my head slightly to one side now. When I do venture abroad, a cane invariably accompanies me ; and I look cautiously for cracks in the side walk, in

fact, I'm not the fast youth I once was. *Sic transit gloria skatendi* (Latinity of last word doubtful.)

Yours Castdownfully,
FRESHMAN.

To the Editors of the Queen's College Journal.

GENTLEMEN :

Some time since there appeared in your JOURNAL, whose fortnightly appearance I have learned to look for with interest, a reference to the movement begun five years ago, to obtain for the students and graduates of the University greater influence than they had up to that time enjoyed in the government of the Institution. I had the honor to occupy the position of Chairman of the Committee intrusted with taking the necessary steps to bring the question before the proper authorities. The committee submitted a report to a meeting of students and ex-students held in the College at the close of session 1869-70. That report was discussed, and so far approved of that a resolution based upon it was carried, appointing a delegation to wait upon the Trustees of the University with a view to soliciting their attention to the questions raised in the report. The delegation was courteously received at a meeting of the Board on the same day. The members of the delegation were heard in support of the views of the *Alumni*; and a committee of the Trustees was named to confer with a committee of the *Alumni* on the subject. At the time appointed for the conference, negotiations looking to an amalgamation of the Presbyterians of the Dominion commenced, and it was agreed by the conferring parties that pending these negotiations, it would be fruitless to attempt any changes in the present constitution of the College Board, inasmuch as the whole question would have to be re-opened in the event of Union. It was therefore agreed to await the result of the Union movement, which is still in progress. Such is a brief sketch of the effort to which you referred.

The character of the suggestions embraced in the report of the Committee of the *Alumni* may be inferred from the following sentence :—"If at any time an amendment of the Charter be contemplated, an adaptation of the Scottish Universities' Act should be made to the circumstances of Queen's University, which is in many other respects conformed to the Scottish Model, and provision should be made for the creation of a general

Council and a University Court, the former to be presided over by a Chancellor, elected by the Trustees, Professors and Graduates ; and the latter to be presided over by a Lord Rector, chosen by the Matriculated Students." The report suggested, further, that failing the attainment of the foregoing proposal it might at least be possible to create the office of Lord Rector, by a University Statute, to be elected conjointly by the Students and ex-Students, the latter when non-resident having the right to vote by letter. The proposal was to ask the Principal to concede to said Lord Rector the right of presiding at meetings of Convocation, while in other respects the office should be deemed honorary.

In case union is carried on the Basis and Resolutions now under consideration of the Church Courts, the Church is to abdicate the function it now fulfils of appointing a certain number of the Trustees. This power might be conferred upon the Graduates instead, the present ecclesiastical rights being preserved by stipulating that a certain proportion, say three-fourths, of the governing body should belong to the Presbyterian Church.

Believe me, gentlemen,

Yours truly,
ROBERT CAMPBELL.

•••
The following hymn was sung in Westminster Abbey the day of the Duke of Edinburgh's marriage. It was written by the Rev. S. Flood Jones, M.A., precentor of Westminster, and Priest in Ordinary to the Queen. A tune was composed for it by Mr. James Turie the Organist of the Abbey.

I.

Father of Life ! confessing
Thy majesty and power,
We seek Thy gracious blessing
To greet the bridal hour.
The troth in Eden plighted,
The wedded vow renew ;
May they, in Thee united,
Till death be pure and true.

II.

Jesu ! Redeemer, hear us !
Still be the wedding guest ;
Thy gentle presence near us
Makes common things more blest,
E'en care shall be a-learning
Of blessedness divine,
If Thou wilt still be turning
The water into wine.

III.

Spirit of love descending,
Impart Thy joy and peace !
These hopes together blending,
Bless with Thine own increase :
Athwart the roughen'd ocean,
Or on the peaceful tide,
Thy breath through each emotion
Their heavenward course shall guide.

IV.

The Church, Thy bride, hath given
Her blessing on the vow ;
Oh ! ratify from Heaven
Her benison below !
Bless, Father, Son, and Spirit,
The union now begun !
That, in the life eternal,
It may be ever one.—Amen.

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BOOKS RECEIVED

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Little Folks for 1873.
Our Own Magazine for 1873.
The Adviser for 1873.
Sunday Magazine for 1873.
Child's Own Magazine for 1873.
Children's Treasure.
Infants' Delight.
Cassell's Illustrated Almanac for 1874.
Every Boy's Annual for 1874.
Routledge's Christmas Annual for 1874.
Collins' Globe Dictionary, 759 pages, Illus-
trated, Price only 75 cents.
New Dictionary of Derivations—30cts.
New Dictionary of Synonyms—30cts.
The International Atlas.
The Students' Atlas of Modern Geo-
graphy.
The Students' Atlas of Classical Geo-
graphy.
New Books for Boys and Girls.
Music Books for Presents.
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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., FEBRUARY 28, 1874.

No. 9.

THE DAYS THAT ARE PAST.

We will not deplore them, the days that are past;

The gloom of misfortune is over them cast ;
They are lengthened by sorrow and sullied by care ;

Their gifts were too many, their joys were too rare ;

Yet now that their shadows are on us no more
Let us welcome the prospect that brightens before !

We have cherished fair hopes, we have plotted brave schemes,

We have lived till we find them illusive as dreams ;

Wealth has melted like snow that is grasped in the hand,

And the steps we have climbed have departed like sand ;

Yet shall we despond while of health unbereft,
And honour, bright honour, and freedom are left?

Oh ! shall we despond, while the pages of time
Yet open before us their records sublime !

While, ennobled by treasures more precious than gold,

We can walk with the martyrs and heroes of old ;

While humanity whispers such truths in the ear,

As it softens the heart like sweet music to hear ?

O ! shall we despond while, with visions still free,

We can gaze on the sky, and the earth, and the sea ;

While the sunshine can waken a burst of delight,

And the stars are a joy and a glory by night ;

While each harmony, running through nature, can raise

In our spirits the impulse of gladness and praise ?

O ! let us no longer, then, vainly lament
Over scenes that are faded and days that are spent :

But, by faith unforsaken, unawed by mischance

On hope's waving banner still fixed be our glance ;

And, should fortune prove cruel and false to the last,

Let us look to the future, and not to the past !

SARGENT.

ACADEMICAL NOTES.

(Continued from our last.)

Botany and Zoology are taken up during the third year of the course. The subject of "Botany" includes Structural and Physiological Botany together with the principles of Systematic Botany, and a general outline of the leading orders of Plants.

The higher division of Plants, Phaeogamia, is taken up first, and in regard to the Organography of these we proceed from the bottom of the plant to the top in the order, Root, Stem, Leaves, Flower, and Fruit.

In dealing with the flower, a typical one is introduced, and then all the modified forms are derived from it by systematic deviations from the type.

In Physiological Botany the minute structure of the plant is considered—the constitution of the cell, with its composition, its contents, its markings, its methods of increase, and lastly its modified forms.

The union of cells in order to form the various kinds of tissue is next considered, as also the natures of Parenchymatous and Vascular plants, of Epidermis, Stomata, Glands, &c.

Then comes the minute structure of Exogenous and Endogenous stems, their modes of growth and their circulation ; also, the nature of the Chemical changes which take place in the formation of woody

tissue, of its change into starch, sugar, acids, &c., the nature of plant respiration and transpiration, and finally of the ultimate principles of plant Fecundation and Reproduction.

The subject is fully illustrated by numerous drawings, both colored and uncolored, and in the minute structure by Photo-micrographs upon glass, thus affording all the advantages of a high-powered Microscope without any of the inconveniences which a novice frequently finds attending the use of it.

"Zoology" includes the Outlines of Comparative Anatomy and Physiology together with some general considerations upon Zoological Classifications and a study of some of the leading animals.

In the former part we have first a general description of the nervous system as developed in the principal types of animals, the nature and distribution of the senses, with the structures and positions of their respective organs, and a discussion upon the peculiarities of Intelligence and Instinct. Then comes the apparatus of Voluntary Motion, the structure and functions of muscles, their attachments to solid parts, and hence a consideration of the skeleton as constituted of bones or shell or testa, or other hardened portions, with a description of the numerous methods of locomotion to be found throughout the Animal world. We have next the Vegetative organs, including the functions of Nutrition and Reproduction. Nutrition is considered under the heads of Prehension, Digestion, Circulation, Respiration and Secretion, under each of which, the different methods by which these operations are effected and the consequences attending them are fully dilated.

upon and traced through all their more prominent modifications from the highest animal down to the lowest.

Under Reproduction we have a full account of all the most recent and trustworthy observations made in some of the most difficult paths of investigation. After finishing generally the two great and primary divisions of Viviparous and Oviparous Reproduction we are brought into the presence of some of Nature's greatest anomalies—the unique methods of budding and self-division by which the lower animals so frequently increase their number—Parthenogenesis, alternate Reproduction and Metamorphosis. This portion of the work closes with a discussion upon the not over-delicate but very important subject of Entozoa and their course of propagation.

In the classification of animals there is nothing peculiar to dwell upon. The work is illustrated by diagrams and other things, and the books recommended are in Botany, Gray's Structural Botany and Wood's Botany, and in Zoology, Agassiz and Gould's Zoology, Milne Edward's Zoology by Knox, and some others.

The subjects of the fourth year are Mineralogy and Geology. In Mineralogy particular attention is given to its practical applications. The study of the metallic ores with their respective distribution and value and the different processes employed in their reduction, with the rationale of each operation, the use and employment of fluxes, and other cognate things are first considered.

After this the more commonly recurring minerals which cannot properly be looked upon as ores of metals are taken up and their characteristic features, and reactions with acids and blowpipe are pointed out, together with the various uses to which they are applied in Chemistry and the Arts.

After Mineralogy is ended we are introduced to Geology which opens with a general view of Cosmical theories of the formation of the earth, of the changes which it has undergone, and of the speculations in regard to its internal constitution. Then follows Dynamical Geology with a consideration of Geological forces, the ways in which they act, and the general effects of such action.

Lithology follows, including the classification of rocks, their constitution, their formation, and their division into Igneous, Metamorphic, and Aqueous. The various theories held by the oldest Geologists are brought under review, and the more im-

portant arguments *pro* and *con* carefully considered.

After this comes the main work of the subject, the classification of the rocks forming the earth's crust, not in regard to mineral constitution but in regard to their relative ages. This naturally requires and therefore leads to Palaeontology, and thus we are led upwards from the azoic rocks at the bottom of the scale through the Silurian, Devonian, Permian and other systems to the over-lying recent deposits at the top.

Throughout the subject an endeavour is made to give a general view of Geological principles as applicable to the earth as a whole, rather than a system of Geology characterizing any particular region.

At the close we have an outline of the Geology of our own country, which, with the preparation that the student has undergone, can afterwards be pursued by himself to any desired extent.

The subject is illustrated by maps and diagrams, and mineral and rock specimens, and the books recommended are Dana's Mineralogy, Lyell's Geology, Page's Geology, and Chapman's Mineralogy and Geology of Canada.

PAPER IN JAPAN.—The uses of paper in Japan are ludicrously various. It is used in daily life, in the drawing-room, the nursery, and the kitchen, in ways that are dark to a foreigner. A Japanese is never at a loss for a string, a sheet for a letter, a wrapper, a handkerchief, a towel, or a platter. In his bosom is a roll of paper, and what paper can accomplish is known only to the native of Japan. When Yezaburo or Kintaro cuts his finger, a bandage is applied, and tears are dried by the same article. The exquisitely-dressed young lady takes a roll of paper from her girdle, and lo! it becomes a handkerchief. Pass into the street on a rainy day in Yeddo, and you see for miles a panorama of moving disks of paper. Both umbrellas and parasols are made of paper, and a suit of oiled and water-proof clothes, hat, coat, trousers, and shoes of paper may be bought almost anywhere in Japan. Boxes, pipe-cases, twine, dishes, tea-trays, carpets, chimneys, roasting-tins for firing tea, windows, doors, partitions, and screens, are everywhere made of paper. The panelled walls of houses are made of hardened paper-pulp. Old Japanese armour is largely made of compressed lacquered paper.

LAKE SUPERIOR EXPERIENCES.

No. II.

COPY OF A LETTER DESCRIBING THE TRIP FROM SARNIA TO SAULT STE. MARIE.

MY DEAR J.—We are spending a few days with our mutual friend, who has been at considerable trouble to show us the Sarnia Elephant. That interesting animal, which you have often been privileged to inspect, has been parading himself to our very great delight. Equally at home, mare terraque, he seems growing into a monster. He has much yet to do in the way of clearing off and rendering his premises healthful and attractive. I like to see him at night as he goes tooting up or down the river with his many horns and eyes the observed and admired of all observers, but especially his owners, the merchants and traders. I wonder if he is subject to fits. One wouldn't think his attention easily diverted, but to see how he starts and stops now-a-days and gives his tail a knowing and highly delighted twitch.

You want to know how I feel. In the best of spirits. The boat is due tomorrow at 6 p.m., and in the meantime I am treading on air. You remember how, in spite of her attempts at concealment, Anstiss Dolbeare's sparkling eyes revealed her delight to Richard Hathaway. So one feels that, though attempting to be demure and commonplace, people read his secret, and he almost expects those he meets to express their sympathy with him in his joy. I wonder if everybody has such a feeling under the circumstances, and if it might be taken as a pledge of future union and trustfulness among men. The boat has arrived. I will post this at Sault Ste. Marie giving you the benefit of my experiences up to that point. • • •

You remember the fable of the fly sitting on the chariot wheel and contemplating with amusing self consciousness the dust that was being raised. Now-a-days things that have been abused for ages are finding apologists. I would like to rescue that fly from prevailing misinterpretation. I have experienced considerable sympathy for it during the last few hours. The town has been pouring out its inhabitants. It has been all bustle and racket among the sailors. One has such a delightful sense of proprietorship in it all. Certain arrangements may not contemplate a particular individual, yet may have in view wants and emotions he to a greater or less degree embodies. In such a case proprietorship is limited only by capacity. To quote H. W. Beecher, "No matter

how men may fence in their gardens, my nose takes tax and toll of every sweet scented flower, my ear is charmed by every delightful sound, and my eye by every beautiful prospect." To quote Paul, "All things are yours," i. e. who are able to possess them. Heaven seems in sympathy with earth to-night. The gentle motion of the waters upon which we are resting, the quiet beauty of the sky and the happy movement among the passengers are things we can feel but not describe. My friend has been looking after my baggage to allow respite for this enjoyment. Others are not so fortunate. Here is an unprotected female with her child, who has applied to you comfortable but kindly appearing old gentleman to intercede with the steward for a state-room. He would rather not be bothered, but evidently feels that he has a character to sustain and blandly does his best. I am sure that act will do him good when he has leisure to think it over. Our captain seems a model seaman and he has that name. The crew are mostly intelligent Scotchmen. I am told however, that they are shaky on the minister question. They fairly trembled in their boots when eleven black coats and white cravats in solemn array boarded their devoted vessel last trip. They attributed their wreck last year to the unlucky presence of ministers, especially a prominent Methodist D.D., who seemed to their darkened minds to be "concentrated minister." But their voices have a genuine ring and their appearance and demeanor set at rest any heart flutterings. Besides, this boat belongs to a temperance Sabbath keeping line. I have heard it said that certain of the "hands" spend much time in the study of character and become expert in detecting those of convivial habits, to whom they "tip the wink," and with whom by and bye they may be found blooming unseen and wasting their inspiration in the engine room or behind friendly heaps of trunks. I have "become great" with one of the sailors (not for the purpose above mentioned). He is intelligent and communicative, with just enough of sarcastic spirit to spice his sentences and show off his manly feeling. He thinks liquor drinking more noticeable on these boats than on those where an open bar is allowed and avows that passengers outrage all sense of propriety when they make nearly every state-room a liquor saloon and every side-table a bar. Don't you think him about right? Surely "gentlemen and ladies" should respect

the rules of the boat and the feelings of passengers who may have chosen this line because of its reputation in this regard. Just now a conversation is being carried on by a drinking party near me. Invalid, travelling for health to a Doctor of high standing and exorbitant fees : "Doctor, may I take it?" Doctor, with a wine-glass (full of brandy) in his hand : "Well, I think it good for me and why not for you?" Last night I was greatly disturbed by the moaning and drunken complainings of another "invalid," in an adjoining state-room. There he goes across the cabin now, a dyspeptic, discontented looking man, who has no word for a fellow passenger and only grunts and scowls for his wife. No wonder! When he enters our circle we feel like the oyster into whose enjoyment a grain of sand has insinuated itself. Would that we could, oysterlike, transform this lustreless way-farer into a pearl. Listen to my sailor friend on the Sabbath question :—"Humph! Sabbath keeping! We got pious for a while, all hands from Captain down, after running on the rock last year. You wouldn't hear an oath or see a hand's turn done all day; but I guess it didn't pay; any way the other boats used to get ahead of us and then the men began to stray off to the taverns and get so drunk they couldn't do a turn on Monday, and some of them for a week. So we got over that fit, but when there's a preacher aboard he generally holds out in the cabin, while the men are shovellin' on coals, or tearin' and workin' down stairs. It seems to me I'd rather go whole hog or none and not make the thing absurd." I'm not going to argue the pros and cons here. Don't you think that if it is legitimate to keep the men on duty on Sabbath it would be equally so to enforce respect for the day when off duty. At any rate Divine Institutions ought to be respected; results must be left with the Institutor.

But while we are theorizing, the vessel is moving rapidly. She will cut the knot and not attempt to unravel it. It makes one feel helpless and insignificant—a mere child of fate. We can't get questions settled in time. But surely these questions have further and more important bearings ahead, so that our efforts must yet bear fruit. We are passing up the St. Mary River. The air is bracing. We are over-coated and warmly gloved. The Doctor previously referred to describes the sensation as that of one who has taken just enough champagne to make him feel glorious. Travellers say room for variable spelling.

this is one of the most beautiful scenes in all the world. If I could only make you feel as I do. Hopeless task! Let me have time to think and feel, and you will hear from me again.

Yours, &c.

INDIAN ORTHOGRAPHY.—A few weeks ago we gave various spellings of *Cata-raqui*, the Indian name of the site of Kingston. It may interest some aspirants to missionary work among the Aborigines, to know that the orthography of the Ojibwa dialects is very indeterminate. No system of spelling has been laid down for the missionaries, and each solitary laborer who is giving to the world his efforts towards the formation of a written language for the Indians, has set up a rule of his own. The result is a very Babel of spelling, of which some examples are given here from various writers :—

Gitchee Manitou, Kiji Manitō, Keche Munedoo, The Mighty Oak, Supreme Being. Ogemah, Oagemun, Hankimah, a Ruler. Te, Daa, Day, Tay, Tai, the heart. Oeenoun, Welmnawa, Winana. Ojejung, Ogigag, Ojechog, the Spirit.

In fact, no two missionaries agree in their mode of spelling; and although the Keys to the various systems be given, one cannot be sure of their strict use. It may seem an idle task to set about fixing a certain orthography for the Ojibwas, but it must not be forgotten that the confederation of the North-West Territory with our own has added immensely to our Indian population, and that the Ojibwas comprise a very large proportion of that population. The Crees, closely allied to the Ojibwas, possess a translation of the entire Bible in the Syllabic character—a phonetic system which we regret the want of type to illustrate. It would seem desirable that the use of this character should be introduced among the Ojibwas. It has advantages so obviously greater than those presented by the Roman character, that the labors of missionaries are thereby greatly reduced. A Cree can learn to read in the Syllabic character in a few days, while it takes weeks to instruct him to read in ours. Here is a field for united effort on the part of Missionary Boards. Dr. O'Meara is at work upon the revision of his translation of the New Testament into Ojibwa. Those who take an interest in the education of the Indians would do well to consider the propriety of urging the publication of this translation in the Syllabic character—one in which there can be no

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Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

NOTICE.

We would respectfully remind those of our readers who have not yet paid their subscriptions, that they would confer a favor by sending them in to our Treasurer. We have placed the subscription at the low figure of 50 cents, and therefore cannot afford to give any complimentary copies. Our Treasurer, Mr. Jas. J. Craig, will thankfully receive such contributions.

Queen's College Journal.

KINGSTON, FEBRUARY 28, 1874.

PUBLIC DEBATES.

The success which attended the Public Debate given in the former part of the session has encouraged the Alma Mater Society to take steps for the holding of another meeting of a similar character. We do not know whether or not these measures will be carried out, as the time of the Students will now be fully occupied in preparing for the dreaded final, but should the debate take place, we hope the citizens will show their appreciation of the Society's efforts in this direction by coming out in even larger numbers than before. The object of these Public Debates is to furnish opportunities to the Members of the Society, especially those now Students, of appearing before large audiences, while at the same time it is the aim to contribute as largely as possible to the instruction and pleasure of the hearers. The training secured by thus appearing in public is very beneficial: it gives the speaker courage; it helps to rub off the bashfulness which so often accom-

panies a young man to College and clings to him with affectionate tenacity; it enables him to retain his self possession and give utterance to his thoughts with ease before an assembly of the learned, the critical, or the beautiful. Such then being some of the benefits derived from Public Debates, and the value of these advantages being beyond dispute, it is advisable that the debates should be continued, if the proper arrangements can be made. But one feature that appears to us objectionable is, that the Society has to bear all the expense of these Public Meetings. The funds at no time exceed the expenditure by more than a mere trifle, and it is surely very injudicious to incur debts, when we might just as well be free from them. Why not make the Public Debates self-supporting? If the discussion is worth coming to hear, it is reasonable to infer that it is worth paying for. A small admission fee would secure an amount sufficient to pay all expenses, and thus free the Society from the burden, which is all that is wanted. We are sure that no one would absent himself from these meetings on account of a paltry charge such as is made by the Elocution Association for admission to its Public Entertainments.

But especially is it to the place of holding the Public Meetings, both of the Alma Mater Society and the Elocution Association, that we take objection. Last session the Elocution Association prematurely discouraged by the small attendance at one of its Public Entertainments, which, by the way, was owing to the very slippery and unsafe condition of the streets at the time, must leave the College buildings and go out in search of popularity. The example was followed by the Alma Mater Society this session. Now, why should not these meetings be held in the College? The answer is, that a greater number will be likely to attend at St. Andrew's Hall. That may be true in some cases, but we hold that the increase in attendance does not at all justify the removal from the Convocation Hall. Indeed we may say that the increase is scarcely perceptible, for we can point to the time when the attendance was just as large in the Convocation Hall, as it has been since the change from that place. It is not an object of these meetings to make money; if expenses are paid, that is enough. Experience has proved that, although there may be occasionally a deficit in receipts, there is no reason to fear a want of funds on the day of closing accounts. But it may be

said that St. Andrew's Hall is more convenient to the citizens, being in a more central position than the College. Well, it is no doubt more convenient to some, but it is inconvenient to others, so that circumstances are very much the same in that respect as formerly. We cannot therefore see any good reason why these meetings should not be brought back to the College. It is altogether at variance with an academic spirit to move from the College Halls, where so many pleasant associations lend a peculiar interest to the Entertainments. Every student and ex-student of Queen's should take particular delight in placing his Alma Mater before the public mind. He ought to embrace every opportunity of doing this, and bring the public as often as possible within the College Buildings, instead of allowing them to remain in solemn solitariness, ignored by the citizens. Again open the doors of the Convocation Hall and let the pleasant gatherings chase away the silence that has been brooding heavily there; let the people know that Queen's College is open to them, lest they come to regard it as merely private and thus lose much of their interest in it. Do not allow a desire for individual prominence to overcome the claims possessed by the College. Let not the attractions of other Halls draw you away from the love and respect you owe to your Literary Mother, and we have no hesitation in predicting that the more closely you cling to her the more satisfactory will be the results in the end. Rally round her therefore and do your utmost in bearing her on to a glorious future, and then when others take your places in her halls, when Father Time is touching you with his silver wand, you will look back with pride and pleasure to your College life and say, 'We did our duty to our Alma Mater.'

OUR SISTER COLLEGES.

An Inter-Collegiate Literary Convention was to be held in Hartford, Ct., on the 19th inst., by those who deem it a matter of reproach that students from different institutions never met as contestants, except to display their physical powers, and think that contests in scholarship, essay-writing, and oratory may be both pleasant and profitable.

The next Regatta of the Rowing Association of American Colleges is to be held on Saratoga Lake. Amherst College objects on the ground that some high-minded

young men of their crew will not peril themselves by going to such a place.

So-called universities are springing up and blossoming like toad-stools on a side-hill, all over the far west, from California to Texas. We can treat them with deference and respect, we can wish them success and prosperity, but we do most sincerely hope that for the sake of their own growth, they may not be stunted by a false estimate of themselves, or attempt, like the frog of old, whose young had been smashed by the hoof of a bovine, to inflate themselves to an equality with the cause of their afflictions. So says the "Yale Courant."

The *McGill University Gazette* of February contains a third paper on "The Birds of Montreal and Vicinity," devoted to the family of The Owls.

DE OMNIBUS REBUS.

"Human Nature," a posthumous work by John Stuart Mill, will soon appear.

The third and last volume of Foster's "Life of Dickens" is advertised for the end of this month.

M. F. Tupper has been put upon the Civil Service List with a pension of £120 per annum for his "Proverbial Philosophy."

There are only 131 daily Newspapers in Great Britain and Ireland, only 13 in Scotland; we beat that in Ontario.

M. Dupuy de Lorne has recently exhibited, at the Paris Academy of Sciences, an invention for sending a plan or topographical sketch by telegraphy.

The Earl of Derby in a recent speech on "Mental Culture" at the Liverpool College, spoke as follows:—"Put it at the lowest, a man who has the habit of reading, to whom his books are the best company, finds in them a distraction from anxiety, a comfort in petty troubles, a protection against weariness and ennui, a society which he can take up when he will and leave without giving offence, and, above all, an escape from the vulgar interests and mean details of private life into the healthier air of thought and ideas which concern mankind in general."

Dr. Beke, an English traveller, claims to have discovered Mount Sinai, a day's journey north-east of Akaba. He found the remains of animals that had been sacrificed, and Semitic inscriptions.

SOME OTHER SUGGESTIONS.

Having got into the way of offering suggestions, though not without incurring slight reproof for our pains, as often happens to the incautious and inexperienced when they mean well, we propose at the present time to continue as we have begun, with the hope that our efforts this time may bear other than bitter fruits. Meanwhile we take a respectful leave of the Authorities of Queen's, and allow them to cogitate on our former suggestions, while we turn our attention to the Fathers of Kingston, and address to them, with that deference which their high position demands, a few words, to which we respectfully ask them to lend a willing ear. Indeed, it would be unfair to the Authorities of our University, to hold them responsible for all the improvements and changes which suggest themselves as necessary to be made both in the College buildings and the College grounds. They, to be sure, are perhaps the most deeply interested in the welfare and prosperity of the Institution, and we are persuaded they are both willing and ready, whenever opportunity offers, to give a practical demonstration of their fidelity to duty, and the high trust reposed in them; but have not the citizens of Kingston also a lively interest in the efficiency and prosperity of Queen's College? Have they not something at stake in the educational Institutions of the City? and ought they not to closely identify the prosperity of these Institutions with their own? In the past, Kingston has done much in this direction, but much more remains to be done. Kingston nobly responded a few years ago to the call for assistance, made in behalf of the University, and the friends of the College have reason to congratulate themselves to-day on the advanced efficiency of that Institution and the large increase of its students. Being the seat of the only University in Eastern Ontario, every legitimate means should be adopted to offer those inducements to intending students which would draw them hither, and no efforts should be spared to render everything in and around the College so attractive to those who come here for instruction, that at the close of their academic career, they will leave with regret, and strongly recommend to others the course which they themselves pursued. Kingston as a seat of learning has a great many things in its favour. The "Calendar" of our University in its "general announcement" says

with great modesty, "Kingston is easily accessible on account of its central situation, and is one of the healthiest localities in Western Canada," and this is all it says. But a great deal more than this might be said. Nature has done much for the surroundings, and art could easily add to the beauty. The site of the College is a charming spot, naturally beautiful, commanding an extensive view of the city and neighbourhood, easily accessible from every part of the city, and yet, strictly speaking not in the city. From the College building the spectator commands a magnificent view. The whole expanse of the bay lies before him. The city is, as it were, at his feet. Right opposite is Fort Henry, and skirting the bay are Wolfe, Garden, Simcoe, Amherst, Snake, and a number of other smaller islands, while in the distance, Lake Ontario melts away in the Western horizon. It would be difficult to select a more eligible site for the College. But there are other reasons than those of mere natural beauty why Kingston should be regarded as a suitable place of study. While it offers nearly all, if not all, the advantages of larger cities, it is free from many of their most serious drawbacks. As the "Calendar" says, it is a healthy locality, and it is central. It is also very orderly and law-abiding, and consequently has a higher moral tone than larger and more densely populated places, and holds out fewer temptations to young men to neglect their studies or misspend their time.

Of all these facts, the City Fathers are doubtless aware. But it seems they have overlooked another fact, namely, that they could add very much to the attractiveness, and usefulness of the University by supplementing its ordinary revenue from the Civic Chest, and thus putting the Institution in a position to effect those improvements and changes which are so much needed. A benefaction of this kind would not be a mere gratuity. Kingston has gained much by having Queen's College. The splendid opportunities offered to the youth of the city during the last thirty years for acquiring the highest education which the country could afford, and of which they have so freely availed themselves, ought now, we think, to be recognized in some such handsome way as we indicate. But the city derives other than mere educational advantages from the presence of the University. Large sums of money are expended annually, and most if not all of it remains in Kingston. We have

made a rude estimate of the amount expended, and in order to avoid any overstatement, we place it somewhat below the actual figures obtained. Possibly the citizens of Kingston, and our readers generally will be surprised to learn that no less a sum than \$25,000 is expended annually. As we based our calculation on data furnished by reports and statistics of two years ago, the actual amount expended at present will likely exceed this sum. In this estimate the expenditure of the Royal College of Physicians and Surgeons is not included.

It will appear from this that the city derives very substantial pecuniary, as well as educational, advantages from the presence of the University : and it will consequently follow, that the more liberally this Institution is supported the reciprocal gain will be correspondingly greater.

From a discussion that took place at a recent meeting of the City Council, we have learned, and with not a little pleasure, that the Civic Chest is soon to receive a fat slice from the Municipal Loan Fund. Mr. Alderman Mudie, who by the way is a graduate of Queen's, in speaking to a motion bearing on the apportionment of this Fund, suggested that some of the money might very properly be spent in "beautifying the approaches to Queen's College." The worthy Alderman has our heartiest thanks for his suggestion ; and we only hope that he may successfully advocate our cause. The "approaches" do indeed need beautifying.

The houses and board-walks in that part of the city adjacent to the College are wretchedly built, and if it be possible, worse preserved. The streets leading immediately to the College are never cleaned, to our knowledge ; and they are so imperfectly lighted, and the walks so dilapidated, that people attending the evening entertainments given by the College Societies run the serious risk of carrying home bruised shins and faces. And there are other nuisances in the neighbourhood which do not savour much of academic surroundings. During the last two sessions, we often heard complaints urged by the citizens themselves against the dismal and forbidden aspect of the "approaches" ; and when the evening public lectures were given in the Convocation Hall, many assigned this as the cause of their absence, however much they might wish to attend them. The lectures have been discontinued, and the

citizens, we presume, have themselves greatly to blame for it.

The amount of money required to effect the necessary improvements would not be very large ; and when made, they would beautify the city, as well as the College grounds. Outsiders often say that Kingston is not ambitious, not proud of her Institutions, as sister cities are. We are reluctant to admit the accuracy of all this. But it is obvious that in the race for prosperity she lags somewhat behind. There are signs of revival, however, and it is to be hoped that as material prosperity advances, the intellectual necessities of her sons and daughters will not be overlooked. We submit our suggestions to the citizens and City Fathers with all due respect. It has been the aim of the noblest and most gifted men of every age to identify their name with the cause of learning, knowing well that fame thus acquired would be more enduring than any other. Our Fathers we know are not insensible to the claims which this cause has upon them, nor indifferent to the distinction which can be so honourably earned by encouraging and stimulating the intellectual and social progress of the day ; and though we may have no Horace or Virgil to sing their praises or immortalize their name, their liberality will be cherished in grateful remembrance by an appreciative posterity, and in particular, by the Alumni of Queen's.

PERSONALS.

The Rev. Dr. Jenkins of St. Paul's Church, Montreal, is at present delivering a course of lectures on Pastoral Theology before the Divinity Students. The lecture hour being in the afternoon, a large number of the Church Students in Arts wisely avail themselves of the lectures. The course promises to be exceedingly interesting and instructive.

The Rev. W. T. Wilkins, B.A., paid a visit to our sedate city and Classic Halls last week. Though weighed down by the ministerial cares of the "Kirk" at Stratford, his spirit has not a whit abated, his health is excellent—and his congregation prosperous. We would recommend others of his reverend brethren to imitate his example and take a run to see how Queen's is flourishing, and to revive and live over again the pleasant memories of the past. 'Twould be good for them.

The Rev. George Bell, LL.D., late of Clifton, Ont., and more recently Lecturer in Theology in Queen's College, has received and accepted a "call" from the "Kirk" at Walkerton. The Rev. Gentleman has our best wishes for his success : and we congratulate the people of that ambitious little town on their good fortune in the choice they have made.

Alexander B. Nicholson, B.A., of '67, has not allowed his Classical knowledge to lie idle. We learn that he is at present engaged on an edition of the *Prometheus Vinctus* of Aeschylus, to be published at an early day. Those who are acquainted with Mr. Nicholson, and have had an opportunity of knowing the eminence of his classical attainments, and the distinguished position which he held as a Student of Queen's College will not be surprised to hear this. We wish him every success with his work, and hope to have further opportunities of recording his progress in bringing before the literary world some of the choicest gems of the Ancient Classics.

We regret that Mr. Archibald MacMurchy, of the third year class, has been compelled to relinquish his studies for the present on account of failing health. We hope the bracing air, the picturesque scenery, and the social charms of the Upper Ottawa region, whither he has betaken himself, will be the means of restoring him to his wonted energies.

Josiah J. Bell, B.A., of '64, is at present in Goderich, where he occupies the position of Editor and Proprietor of the *Huron Signal*. This paper is one of our exchanges, and we have to thank Mr. Bell for the regularity of its appearance on our table.

ALMA MATER SOCIETY.

14th Feb.—The subject for debate this evening was :—“Would a Prohibitory Liquor Law be expedient for Canada?”

Those contending for the advantages of a Liquor Law, argued, in the first place, from the evils resulting from the liquor traffic. They pictured it as terrible in the extreme, a demon stalking uncere moniously through the country, causing wretchedness to many a household, and death and misery throughout all the land.

Then they argued that this country was quite ready and anxious for a Prohibitory Law, that, judging from the numerous petitions presented to our different Legislative bodies from all parts of

the country during the past year, it can be legitimately concluded Canada at least is quite willing to deprive herself of the revenue resulting from this traffic in order to do away with its baneful results.

Those on the other side, while admitting equally with their opponents the evils of intemperance, contended that total prohibition by legal enactment would not be the best means of effectually checking the destroyer. In the first place, it would deprive the country of a revenue which would have to be made up either by direct taxation, or by a tax imposed on some of the necessities of life. And again, if we had prohibition, intemperance would not by any means be stopped. People deprived for a time of their favourite beverage, would, so strong is the passion for drink, soon adopt means legal or illegal to obtain their regular morning dram, and like an external remedy applied to a constitutional taint, it would only check the evil for a time, when it would burst forth afresh, and the last state would be worse than the first. They then suggested as a more effectual means for putting an end to the liquor traffic, that Churches and Sabbath Schools should take up the question, should endeavour to raise the standard of common morality, instruct people in the benefits of total abstinence, correct those defects in our social system which help to create a morbid appetite, and thus strike at the very root of the evil. After a very long, animated and interesting discussion, interspersed with a number of humorous anecdotes, the Chairman, Mr. Lang, decided in favour of TOTAL PROHIBITION.

PUBLIC ENTERTAINMENT.

The fourth public entertainment, held under the auspices of the Elocution Association, took place on the evening of Friday, 20th inst.

As we passed in and noticed the pleasant smile of the Financial man, and heard him muttering in an under tone "Gaudamus, Gaudamus," we concluded that he at least must be satisfied. And judging from the number of dimes heaped upon his desk we were not the least surprised to see him look so cheerful.

The attendance was much larger than it has been for some time, the hall being filled from end to end.

The entertainment itself was as usual good. The literary part consisted of a variety of readings and recitations—selections from Shakspeare, Campbell, Macaulay, Longfellow and Lytton,

an amusing collection of Scotch words, the characteristic choice of the bashful son of a Country Squire—all assisted in making the entertainment both pleasing and profitable. There were also interspersed through the programme several pieces of music, all of which were admirably rendered by the Glee Club.

Another such entertainment will probably be given by this Society during the present session.

THE BRITISH UNIVERSITIES.

The Universities have elected seven Conservatives and two (Playfair and Lowe) Liberals. Rt. Hon. Gathorne Hardy, and Rt. Hon. J. R. Mowbray have been returned for Oxford; Rt. Hon. J. H. Walpole and Beresford Hope, for Cambridge; Rt. Hon. R. Lowe, for London; Dr. Ball and Hon. D. Plunkett, for Trinity College, Dublin: Rt. Hon. L. Playfair, for Edinburgh and St. Andrews; and E. S. Gordon, Q.C., for Glasgow and Aberdeen.

The "Suggestions" have already taken effect. The other day three enthusiastic freshmen, anxious to identify themselves with some College improvements, set about making some alterations in the position of the furniture of one of the class rooms. "Authorities" differ, however. Under the supervision of the above mentioned gentlemen things have been readjusted.

Liberal donations to the Library have been received recently from the Sophomore class. On this occasion the learned occupant of the Mathematical Chair, and the Professor of History and Modern Languages, are the almoners of their bounty.

What is a gown? We have heard a gown defined as something possessed of the following negative qualities. A gown is not two sections of cloth united by a piece of red tape; a gown is not a banner flying over the shoulder; a gown is not a bundle of rags on a Student's back, nor is it—well, there is no end to what it isn't. But what is it? Aye! That's the question.

"Professor," said a student in pursuit of knowledge concerning animals, "Why does a cat, while eating, turn her head one way then another?" "For this reason," replied the Professor, "that she cannot turn it both ways at once."

To the Editors of the Queen's College Journal.

I have read, with interest and approval, the article on "The Alma Mater Society," in your issue of the 31st ult.

I was one of those who took an active and earnest interest in the foundation of the Society, and remember that there was a keen and exciting contest for the Presidency at the first election, the candidates being Mr. W. D. Mattice (then) M.P.P. for Stormont and the Reverend J. H. Mackerras, then of Bowmanville, and both non-residents of Kingston.

In my opinion one of the chief objects of the Society should be, and indeed is, as set out under No. 1 in your article,—"To preserve the attachment of the "alumni to the University, and their "interest in it after immediate connection has ceased." As a means of so doing, I would suggest that proper provision be made for enabling non-resident ex-students to vote at the election of President and Vice-Presidents, through the medium of voting papers sent by Post to the Secretary. There might be a nomination of Candidates in November, and a poll in December. The Benchers of the Law Society at Toronto, or a certain number of them, are now elected, and I believe the voters send in a list of names of persons for whom they vote. In that case, however, there is no previous nomination. Certainly some plan of the kind might be adopted and successfully carried out.

Truly yours,
A QUEEN'S M. A.

EXCHANGES.

We acknowledge with pleasure the receipt of the following exchanges:—*University Gazette*, McGill College, Montreal, *Yale Courant*, *Dalhousie Gazette*, *The Aurora*, Albert College, Belleville, *Huron Signal*, *The Weekly British Colonist*, and *The Colonial Standard*.

Freshman (translates)—"The flower of the Roman army, &c." *Tutor*—Why were they called the flower of the army? *Freshman* (modestly)—"I don't know, sir; but if it were not an anachronism, I should suppose it was because they had pistils."

A student translated "Exegi monumentum aere perennius," as "I have eaten a monument more lasting than brass," the Professor kindly said, "you had better, sir, sit down and digest it."

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- Little Folks for 1873.
- Our Own Magazine for 1873.
- The Adviser for 1873.
- Sunday Magazine for 1873.
- Child's Own Magazine for 1873.
- Children's Treasure.
- Infants' Delight.
- Cassell's Illustrated Almanac for 1874.
- Every Boy's Annual for 1874.
- Routledge's Christmas Annual for 1874.
- Collins' Globe Dictionary, 759 pages, Illustrated, Price only 75 cents.
- New Dictionary of Derivations—30cts.
- New Dictionary of Synonyms—30cts.
- The International Atlas.
- The Students' Atlas of Modern Geography.
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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

Vol. 1.

KINGSTON, ONT., MARCH 14, 1874.

No. 10.

THE LOST DAY.

I.

Farewell, oh day misspent ;
The fleeting hours were lent
In vain to my endeavour.
In shade and sun
Thy race is run
For ever ! oh, for ever !
The leaf drops from the tree,
The sand falls in the glass,
And to the dread Eternity
The dying minutes pass.

II.

It was not till thine end
I knew thou wert my friend ;
But now, thy worth recalling,
My grief is strong
I did thee wrong,
And scorned thy treasures falling,
But sorrow comes too late ;
Another day is born ;—
Pass, minutes, pass ; may better fate
Attend to-morrow morn.

III.

Oh, birth ! oh, death of Time !
Oh, mystery sublime !
Ever the rippling ocean
Brings forth the wave
To smile or rave,
And die of its own motion,
A little wave to strike
The sad responsive shore,
And be succeeded by its like
Ever and evermore.

IV.

Oh Change from same to same !
Oh quenched, yet burning flame !
Oh new birth born of dying !
Oh transient ray !
Oh speck of day !
Approaching and yet flying ;—
Pass to Eternity.
Thou day that came in vain !
A new wave surges on the sea—
The world grows young again.

V.

Come in, To-day, come in !
I have confessed my sin
To thee, young promise-bearer !
New Lord of Earth !
I hail thy birth—
The crown awaits the wearer.
Child of the ages past !
Sire of a mightier line !
On the same deeps our lot is cast !
The world is thine—and mine !

ACADEMICAL NOTES.

It is only of comparatively late years that the study of our language has been recognized as a part, and an important part, of a Collegiate course. In the beginning of this century there was awakened a strong spirit of nationality, due, in a large degree, to the efforts which were made in opposition to the aggressive measures of Napoleon. Whatever might strengthen the spirit of distinct nationality was diligently cultivated, and an impulse was given to antiquarian and linguistic research, especially as it might bear on the earlier history and literature of the respective nations of Europe.

This impulse was strongest in Germany where there was the greatest necessity for deepening and extending the national spirit. Great Britain, generally the least impressible of European nations, as might be expected, felt this impulse, though here other causes were also at work, and various societies were formed for reprinting the modern English Literature, and some of the Literature of the Anglo-Saxon period.

It was a part of this impulse which led eminent scholars to turn their attention

to the study of the English Language in its philological connections as one of the Teutonic languages, and as affording in a greater degree than any other known language, the changes from an inflected to an uninflected, or from a synthetical to an analytical, and as having been affected in so striking a degree by foreign elements.

It is as an important branch of philological rather than of rhetorical study, that attention has, of late years been turned to the English language, and that it has been recognized as so important a part of the course of studies pursued at our University. It is in this view, that the study of the English language in Queen's College begins with the Anglo-Saxon grammar.

After the careful study of this in its several parts, the student passes on to read excerpts from Alfred's translations of Orosius, or Boethius, or from Beowulf, and the Battle of Maldon. This occupies two-thirds of the time at the disposal of the student for this department, and the other third is taken up by lectures.

The lectures point out the position of English as one of the Teutonic languages, and trace the changes which have taken place in its passage from an inflected to an uninflected state, noting as far as possible the occasion of these changes. The foreign elements—Celtic, Danish, and Romance—by which it has been affected are also duly considered. The various changes are illustrated by the examination of works belonging to the different periods, as the several versions of the Bible from the Anglo-Saxon Version, Wickliffe's, Tyndall's, and the Version of 1011, or by the poems of Beowulf,

Layamon's Brut, the Ormulum, Vision of Piers Ploughman, and Chaucer. The various parts of speech—noun, verb—are separately considered as they have lost their inflections or have been affected by the literal changes, or what the Germans call *Umlaut*.

The second part of the English course which forms a subject of study for the students of the second year is English Literature. Here, too, we begin with the Anglo-Saxon period, and while this course is eminently historical, still, the information acquired in the previous year is made to have, as far as possible, a practical bearing; the linguistic changes are carefully observed, and small portions of the earlier English authors read as time permits. A rapid sketch of the literature from Chaucer to Elizabeth is given before entering on the history of the English drama, and the rich literature of the Elizabethan period. The English drama especially as presented in Shakspeare's plays, is contrasted with the drama of France and Italy, and the later English dramas are also considered. The latter part of the course is given to a brief examination of the Poets, Theologians, Essayists, Historians and Novelists of the 17th and 18th centuries, and of the early part of the present century. So far as possible an occasional reference is made to the works themselves by way of illustrating the peculiarities of style or the purity of the language. The Anglo-Saxon Grammar used is Shute's "Manual" which, though certainly not very carefully prepared for the press, or the most perfect, is yet the most useful to the student on account of the reading book connected with it. Marsh's "Lectures," Trench's "Study of words," and Muller's "Science of Language" are recommended for consultation; and in English Literature, Clark's "History of English Literature," Taine's, Gervinus's commentaries on Shakspeare, and Guest's "English Rhythms."

SCIENCE WITHOUT GOD.

To talk of development and evolution teach nothing, except the bare and very patent fact of gradual progress, unless you teach also whence the evolution proceeds; from God, says the Hebrew; from *logos* or Reason says the Greek; and what say you, the wise men of mighty Britain in the third quarter of this nineteenth century? If you say that all this magnificently organised Something comes

from a mighty inorganic Nothing, then you say something even less than I learned from the old Boeotian theoger, who taught that Night was the mother of Light; and I am entitled to hold your wisdom very cheap. If, to avoid this impotency, you are willing to go farther, and say that the ultimate cause of all things is not nothing, but what practically to us is as good as nothing, only a vast unknown and unknowable, then, I ask; what thing is there within the range of your curious analysis of which you can say that you have penetrated into its essence by direct cognition? Do you know me, do you know yourself, do you know anybody or anything except by outward manifestation, and why should you imagine that you should be able to lay your finger directly on the Supreme Reason, when you cannot directly handle any finite reason? This unreasonable ignorance which you profess in order to justify your practical atheism is, no doubt, just that old sophism of Hume, that the world is a product so utterly diverse from any work of human art, that nothing, however truly predicted, of the latter can with any safety be transferred to the former. But there is a chink in this logic through which any man may put his finger. A thing may be essentially different from another in one respect, and essentially like it in another. The shaping force of a Phidias or a Cenova, moulding the rude marble into beautiful stone figures, is in one respect removed from the shaping force of the Supreme Reason moulding inorganic matter into bodies of wonderful living creatures, by all the difference that separates death from life; but it is closely akin to it, in fact identical with this Divine force, in so far as both are thoughts, both effluences of one and the same universal cosmic Reason. In virtue of this thought-projecting reason, whose essential function it is, by a plastic unifying energy, to realise its inherent ideals, man is much more closely allied to the God above than to the monkey below; and the first chapter of Genesis, when it says that 'God created man in his own image,' pronounces a profound metaphysical truth, compared to which the wisdom of our modern induction-mongers and minute analytic fingerers sound to a sane ear like the babblement of children, the gibbering of ghosts, or the maundering of Bedlamites. The real fact seems to be that John Bull, inflated and made giddy by the wonderful material, and mechani-

cal discoveries, in reference to the forces of the external world, which he has recently made through the persistent application of the Baconian method of research, has got himself possessed with the fixed idea that there is no such thing as internal truth at all, and that all knowledge must be picked up by the fingers, submitted to the microscope, and weighed in the balance. A material philosophy of this kind, if persevered in, can end only in the intellectual degradation of the people that is deluded by it; for it is more possible to construct a philosophy of this essentially reasoned world by mere sensuous induction, than it is possible to build up the propositions of Euclid without the metaphysical postulate that two and two make four. And in fact we must acknowledge that there is just as good reason for denying that two and two make four, as for doubting the existence of the Primal Self-existent Reason which we call God; and, accordingly, one of the most reputable of the school of sophistical externalism, which is now filling the air with big, swelling words of vanity, has put on record that, in his sober judgment, in some possible world two and two make five!

JOHN STUART BLACKIE.

FOOT-BALL REGULATIONS.

AS ADOPTED BY THE NEW YORK CONVENTION ON OCT. 19th, 1873.

1. The ground shall be 400 feet long by 250 feet broad.
2. The distance between the posts of each goal shall be 25 feet.
3. The number for match games shall be 20 to a side.
4. To win a game, six goals are necessary, but that side shall be considered the victor which, when the game is called, shall have secured the greatest number of goals, provided that number be two or more. To secure a goal the ball must pass between the posts.
5. No player shall throw or carry the ball. Any violation of this regulation shall constitute a foul, and the player so offending shall throw the ball, perpendicularly into the air, to a height of at least twelve feet, and the ball shall not be in play until it has touched the ground.
6. When a ball passes out of bounds it is foul, and the player causing it shall advance at right angles to the boundary line, fifteen paces from the point where the ball went, and shall proceed as in rule 5.

7. No tripping shall be allowed, nor shall any player use his hands to hold or push an adversary.

8. The winners of the toss shall have the choice of first goal, and the sides shall change goals at every successive innings. In starting the ball, it shall be fairly kicked, not babied, from a point 150 feet in front of the starting goal.

9. Until the ball is kicked, no player on either side shall be in advance of a line parallel to the line of his goal, and distant from it 150 feet.

10. There shall be two judges one from each of the contesting colleges and one referee; all to be chosen by the captains.

11. No player shall wear spikes or iron plates on his shoes.

12. In all match games a No. 6 ball shall be used, furnished by the challenging side, and to become the property of the victors.

THE APPROACHING TRANSIT OF VENUS.

A lecture on the above subject was given by Professor Dupuis in the City Hall on the 24th ult. It would be presumptuous in us to speak of the rare power, possessed by the lecturer, of popularizing the most difficult subjects—a power which implies the most comprehensive grasp of his subject. We were sorry to observe that the Hall was only half filled; but even such an audience implies that the fame of Professor Dupuis as a lecturer is recognized by the Kingston public, although not to the extent that he merits or that one might expect in a University city. For before this audience could have assembled many prejudices had to be overcome: the belief, for example, that all scientific lectures are beyond the comprehension of common minds and therefore, dull and uninteresting; the prejudice, however unwarrantable, against native talent; and perhaps, the *animus* excited in some weak-minded persons by considerations that have no connection with the dignity of science, the very nature of which raises it above all the disputes of sects and parties. In whatever way we may account for the comparatively small audience, the fact remains; and we are sorry that a much greater number did not gratefully hail this opportunity of increasing their knowledge. The lecturer began by remarking that there was nothing in the approaching transit of Venus to attract the vulgar by mere outward brilliancy, its interest depending, like most other

scientific phenomena, entirely upon the fact that it could give a more accurate knowledge of the laws that regulate the order and harmony of the universe; the discovery of which has been the work of ages and of the ardor of scientific men. In no other way could the difficulties in the nature of the case, and the blind and intolerant zeal of the medieval church, have been surmounted. Men of science were now freed from the trammels of authority, although there are not altogether wanting men who in their mode of thought are still "ancient." Such a spirit was directly opposed to the advance of science, whose teachings were accepted, not upon authority, but because they were proved to be true.

What interest, then, attaches to the coming transit of Venus? It will be used by Astronomers as a crucial experiment for testing the relative values of different processes. During the last hundred years it has been discovered that many of the conclusions accepted a century ago are far from accurate. The problem which the transit is expected to solve is the true distance of the sun from the earth. The proper solution of this question is very important, because it will become the standard by which the dimensions of the universe may be measured. There are different modes of measuring distant objects. The well known method of discovering the breadth of lakes and the distance of spires is the same as that employed in determining the distance of the moon from the earth. But this method is useless in determining the distance of the sun, the angles being so small that errors inevitably creep in. The distance of the sun, as given by the last transit, was reckoned to be about 95,000,000 miles. Other methods, however, have been discovered of calculating the sun's distance, and these do not agree with this result. The difference is small, but still too great to be accounted for by mere error of observation, and hence the importance of the approaching transit of 1874. One of these methods is based upon the velocity of light. Reemer estimated that light travels at the rate of 192,000 miles per second. Fizeau, in 1848, constructed an instrument by which he was led to conclude that the velocity of light is 195,000 miles per second. His method was, however, imperfect and is interesting chiefly because it was the first successful experiment which showed that light occupied time in moving. A successful attempt in determining the velocity of light was made by

Foucault in 1850. He constructed a machine which proved that the velocity of light is 185,000 miles per second. The accuracy of Foucault's experiments is confirmed by independent observations made upon the planet Mars, which show that the sun's distance is about 91,500,000 miles; a result that agrees very closely with his conclusion in regard to light.

Turning to the transit of Venus, the lecturer explained that by this was meant the passage of that planet across the sun. There is a singular periodicity in its transits, as they always occur at intervals of 8 or 105½ or 122½ years. The last transit, e.g. was in June, 1769, the approaching transit will be in December of the present year—an interval of 105½ years. The next two transits will be in December, 1882, and June, 2004, which give, respectively, intervals of 8 years and 122½ years. The coming transit of Venus is a phenomenon towards which Astronomers are eagerly looking forward, as they expect to arrive at more accurate results than were attained in 1769. This they have a right to expect. Then, the telescopes were small in size and imperfect in their action; now they are gigantic in dimensions and yet so nicely adjusted as to act with perfect accuracy. The micrometers then used were almost incapable of giving correct results; ours are so delicate that they can measure the thread of the gossamer. Only uncompensated pendulum clocks could then be used; now we have all the advantages of time-pieces which do not vary the hundredth part of a second from day to day. In illustration of these remarks, Professor Dupuis exhibited upon the screen the action of the Chronograph, a self-acting machine which records its own beats with unvarying regularity, and by means of which the Astronomer is able to mark with unfailing accuracy the time which elapses between the first and last appearance of Venus, as it passes across the sun's disc. In addition, the modern Astronomer can call in the aid of photography, so that the sun himself may write the progress of the phenomenon.

The lecture was concluded by an eloquent reply to the objection that scientific men often deal with questions which are of no practical utility. In answer to this, the lecturer said that physicists do not devote themselves to research because they foresee that their discoveries will be of practical advantage to the world; the motive that urges them onward is the higher one of love for truth because it is truth. It was well that they did so, for

(CONTINUED ON SEVENTH PAGE.)

The JOURNAL is issued every alternate Saturday during the session of Queen's College, by the Committee appointed by the Alma Mater Society of the University.

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literally and literally.

NOTICE.

We would respectfully remind those of our readers who have not yet paid their subscriptions, that they would confer a favor by sending them in to our Treasurer. We have placed the subscription at the low figure of 50 cents, and therefore cannot afford to give any complimentary copies. Our Treasurer, Mr. Jas. J. Craig, will thankfully receive such contributions.

Queen's College Journal.

KINGSTON, MARCH 14, 1874.

In most Canadian Universities, each session is usually celebrated by a Conversazione, or Reunion of Graduates, either during the session or at its close. The practice is a good one and serves the purpose of sustaining the interest of Graduates in the welfare of their Alma Mater, as well as strengthening the bond of union which unites the Authorities of the University and the present Students with the Students of former years.

In our own University this practice is generally, if not uniformly observed. A Conversazione is held at the close of the session, on the evening before Convocation. It is got up and managed by the Alma Mater Society, assisted by the College Authorities. The nature of such an entertainment as this is too well known to all our readers to need any explanation at our hands. At its two last meetings the A. M. Society discussed the advisability of holding a Conversazione at the end of the present session, and the result of its deliberation has been unfavourable to having such an entertain-

ment this year. But while it was deemed by the Society inadvisable to hold a Conversazione, it was felt that the session should not be allowed to close without some kind of a demonstration, and accordingly the choice fell on a Supper. The committee appointed to make preparation and arrangements, have not yet reported, and we are therefore unable to indicate what the nature of the entertainment is to be, whether it is to be confined to the Students and Graduates in the city only, or whether an invitation is to be extended to all Graduates.

Class work in the Royal College of Physicians and Surgeons closed on the 27th ult., and the primary and final examinations begin on Thursday, the 12th inst. The present session has been a very successful one. The number of intrants is unusually large, showing that the Canadian public appreciate the splendid opportunities afforded here for the study of Medicine. Fourteen candidates intend appearing for the primary, and seven for the final examination. We wish these gentlemen every success in the arduous work before them. The Royal College is at present well equipped, and thoroughly furnished for a complete course in the study of Medicine. The Staff of Professors is large, and they are all men of eminence in their profession—most of them, men of long and successful practice. No other College in the Dominion has such facilities for the study of Anatomy, and the access which the Students have to the General Hospital and the Hotel Dieu must be of incalculable advantage to them in acquiring a practical knowledge of Medical science.

We notice that in the *Amended School Law* at present before the Local Legislature in Toronto, provision is made for the election of a representative to the Council of Public Instruction from every University in the Province. Formerly, the Presidents of all Academic Bodies in Ontario possessing University powers were members of the Council of Public Instruction *ex-officio*. The *Amended School Law* makes the appointment elective, and it rests with the *Senatus*—the degree granting body—of the University. The wording of the Bill is not very definite or clear, but there is no doubt the elective power is vested in the *Senatus*. The representation of Queen's in the Council will be quite an honor, and we have no doubt there will be a good many candidates for it.

BELIEF AND KNOWLEDGE.

In a recent number of the *Contemporary Review* there appeared an article headed the Psychology of Belief. It was ably treated, brimful of thought, and written in a clear, vigorous, masculine style. The article is introduced by a simile which struck us as exceedingly beautiful and appropriate. It is not original, however, but borrowed from an able writer of the present day, probably Miss Cobbe, as appears to be afterwards indicated. We shall transcribe it for the benefit of our more thoughtful readers. "There are," she remarks, "periods of comparative calm and stagnation, and then, times of gradual swelling and upheaving of the deep, till some great billow slowly rears its crest above the surface, higher and higher to the last, when, with convulsion, amid foam and spray and 'noise of many waters,' it topples over and bursts in thunder upon the beach, bearing the flood higher than before." The truth here intended to be illustrated could scarcely be done so, in a more forcible manner. Her object is to illustrate the gradual progress of thought. Its onward march she likens to a wave, which, originating in a gentle swell or ripple at first scarcely perceptible on the surface of the ocean, gains strength and magnitude as it flows, until after, it may be, in a long and circuitous path, traversing many miles of ocean, and gaining fresh accessions of strength as it travels, it reaches the shore, and there whitens and breaks, scattering its spray far and wide, and making the air reverberate with its roll. So it is that a thought faintly conceived at first, in some fertile brain, is taken up by another and by another, gaining in the process, strength, definiteness and vividness of conception. It undergoes various transformations, it passes through many different minds, each of which contributes something to give it shape and vividness, until after the lapse of years, it may be, centuries, it bursts forth in visible form, making itself felt to the remotest shore of society, permeating our whole social life, moulding our institutions, inspiring the hearts, controlling the wills, and influencing the conduct of our fellow men. The writer of the article referred to applies this happy illustration to a theory which has, for some time past, been exciting an interest almost universal—the Evolution Theory. He evidently views it with favor, and seems convinced of its truth. He puts forth a plea for its claims, and holds that it is destined to play an im-

portant part in modifying and even altering our existing beliefs. We do not question his right to utter such a prophecy. He may prove a true prophet and he may not. The utmost liberty of thought and expression is due to every lover of truth. She must be tried in the fiery furnace of discussion ere she comes forth bright, pure, and beautiful. Thought cannot be trammelled, the mind cannot be caged, the car of progress must advance, and the loiterer in the track must clear the way, or be crushed beneath its relentless wheels. But while believing that the beliefs of the Past will to some extent, be modified by the disclosures of the Future, while believing that what is false and human in these beliefs shall wither, drop off and die, we as firmly believe that what is true and divine shall shoot up into a more vigorous life, shed a richer blossom, and assimilate to themselves all the discoveries which future ages may unroll. The advance of knowledge must affect, at least, some of our beliefs. To what extent it will do so, it is difficult to say; in other words, the precise relation which subsists between belief and knowledge is not easily determined. In the article already referred to, a simile is introduced in which the one is likened to a building, the other, to the furniture it contains. As the furniture in the course of time, decays and is replaced by new, so do our beliefs undergo change, remodelling, and rejection; just as the size of the building determines the quality and amount of furniture required, so does the extent of our knowledge determine the form of our beliefs. So far the simile applies, but no further. There are two points in respect to which it fails to apply.

(1) The building does not undergo change; compared to the furniture, it may be said to be unchanging. Not so with our knowledge. It is continually undergoing change. Fresh discoveries are being made, new facts being disclosed, greater advances reached, facts long believed to be resting upon a solid foundation, being discarded, and a prospect of endless advance spread out before us. Our knowledge, thus undergoing constant changes by addition, modification or rejection, will necessitate a corresponding change in our beliefs. Old beliefs, so far as they rest upon a really solid basis of fact, will be but the more consolidated, while those which stand upon any other foundation how fortified soever by antiquity or authority, must surely totter to the ground.

(2) The house is always larger than the furniture. Not so with our knowledge; it is generally smaller than our beliefs, in other words, we believe, when our knowledge of the ground upon which our belief rests, is imperfect, and in complete. Our beliefs, we admit, sustain a certain proportion to our knowledge, the one is linked to the other, but the link which represents the one is much larger than that which represents the other. In every case in which a belief is entertained, there is a basis upon which it rests, a certain amount of knowledge of which it is the outcome, but it will be clear that even partial knowledge may the substratum upon which rests a very strong belief. Evidence is a form of knowledge,—the only form of knowledge which we are anxious to acquire, when any belief is presented to our mind for acceptance. Now, can it be held with respect to any of our beliefs, that ere they can gain our assent, they must rest upon complete evidence—evidence so full, complete, and conclusive, that every objection is silenced, every doubt suppressed, conviction instantaneously produced, and disbelief rendered impossible? With regard to the greater number of our beliefs, this cannot be predicated; with regard to those beliefs which are most powerful in influencing human conduct, the evidence is far from complete, our knowledge of the ground on which they rest, far from perfect. Take, for instance, the belief in a future state. How, we inquire is our belief, in this case, determined? Certainly, by the evidence in its favor. Not that there is no evidence against it, not that no objection can be raised, not that its truth is so forced upon our minds as to render disbelief impossible. No, we array the evidence in its favor, on the one side, on the other, we array the evidence against it, the side presenting to us the greatest array of evidence, we regard as having the strongest claim on our belief, and we accordingly believe. Again, we resolve upon the performance of a certain action, or the accomplishment of a certain object, we make our arrangements, take our preliminary steps, make the necessary preparation, all in the belief in the permanence of the laws of Nature, in the continuance of our lives, in the reality of the object to be pursued, but the evidence in favor of the truth of these several beliefs is neither full, complete nor conclusive, yet we believe, notwithstanding, we arrange, we prepare, we act.

But while holding that belief is to some extent dependent upon knowledge, we are aware of objections which may be urged against the existence of such a connection at all. But the very possibility of such objections arising, shows, not the arbitrariness of the connection indicated, but the incompleteness of our explanation. We shall, therefore, endeavour, in our next, to vindicate the existence of such a connection by a fuller explanation, before which, such objections shall disappear. It may be urged that many of the beliefs referred to are deliberately rejected by many whose knowledge is extensive, and to whom the whole array of evidence in their favor has been clearly and forcibly presented. Why, it may be asked, if there exists a necessary connection between knowledge and belief, why is a knowledge of the evidence, in some cases, followed by a deliberate rejection of the particular beliefs? In the explanation of this, we shall be led to introduce another element hitherto omitted.

SHOULD THERE BE OPTIONAL SUBJECTS IN A COLLEGE COURSE?

(To the Journal.)

Such was the subject of a recent debate in the Alma Mater Society when the chairman gave his decision in favour of the affirmative. As this is a very important subject, and one which is occupying the attention of authorities on these matters, I shall endeavour to bring forward a few arguments for and against their introduction; and notwithstanding the declared opinion of that august body, the Alma Mater Society, I shall attempt to show that there should be no options in a College Curriculum.

In the outset it would be well to determine what is the object of a University Education. Now it is generally acknowledged that the object of such an education is to obtain a solid ground work in all subjects, upon which a superstructure may be reared, in any particular branch, by the student after he leaves the halls of his Alma Mater; to train the young mind to grapple with difficulties which at first may have seemed insurmountable; to train the student for the duties of after life, and to give him that refinement and culture which at once distinguish the man of education from the illiterate, and prove a lasting source of amusement and pleasure to himself. That this is the object of a College Course, to a certain extent at least, all are agreed,

and if this object can be fully accomplished, truly all young men would do well to take a course in Arts. If it gives a good sound knowledge of the rudiments of all subjects, it will enable the youth, wherever his lot may be cast, to stand on an equal footing, at least, with those around him ; it will enable him to converse on any subject, that may be brought forward, at any time, and any place ; and to show to the world that his Alma Mater is really capable of doing what she professes. It does enable the student to face and overcome difficulties, however great, which may present themselves in his path through life. For, if while at the University, he takes all subjects, he will assuredly meet with some for which he has a particular antipathy ; but all these have to be mastered or he will be "plucked." And although these difficulties may appear small and insignificant to the experienced man of the world, yet to the young mind they are as knotty as the most perplexing questions of constitutional law are to the clear-headed statesman. If, then, he is able to overcome these impediments in the way of his degree, he will be able to handle the most intricate problems he may meet with in after life.

Such then being the object of a University Education, we would ask whether an optional course is more fitted for the accomplishment of that object than a non-optinal one? If so, then let us have options in our curriculum ; if not, let it remain as it is. In order to answer this question we shall have to decide what is the object to be attained by introducing options. It is that the student may devote his time, while at the University, almost exclusively to the study of one or perhaps two individual subjects. Well then, if the object as laid down above is a correct definition of the object of a College Course, the introduction of options into that course is in direct variance with that object. For, by the introduction of options, the student is allowed to devote his whole time to the study of one or perhaps two special subjects, whereas he should be well grounded in the rudiments of all. Again, in an optional course the student has, under certain restrictions the choice of his own subject. Now, this I believe to be wrong ; for a great many, if not the majority of students, when they come to a University, know not what branch of knowledge they are best adapted for pursuing with advantage to themselves, and for the advancement of the cause of

learning, and this is not to be wondered at, inasmuch as the student when he matriculates, knowing little or nothing regarding the different subjects in a College Course, can hardly be expected to make anything but a haphazard choice. He may fancy he prefers this or that individual subject, and that it, above all others is adapted to his abilities. This no doubt accounts for the fact that we frequently find a student devoting his whole energies, while at the University, to the mastery of one particular subject, and afterwards dropping that very subject, and taking up one which he shunned in his College days. So that, in this case at least, the introduction of options utterly fails of its object. But to this it may be objected that the student is allowed no option till after his second year. Even so ; but that student must be immensely more clever and have considerably more perseverance than the majority of students, who can, within two years, acquire a good sound knowledge of the rudiments of all branches of knowledge. If he could do so, and then choose the subject for the study of which he is best adapted, there would be no objection to an optional course. But this is an utter impossibility ; therefore he should not be allowed to make any choice even after his second year.

Now, I have shown that an optional course does not, in its fullest extent at least, accomplish the object of a University Education. It now remains to show that a fixed course is better suited for the accomplishment of that object than is an optional one. If we can do so, let the curriculum be necessarily the same for each and every individual student. Well then, by a fixed course the student is compelled to take all the subjects prescribed in the calendar ; and if there are any difficulties in a College Course, by this means he is sure to meet them, and he will have to master them. If, then, these subjects are thoroughly taught, as far as they go, the object of a University Education is fully accomplished ; and if not, that is the fault of the University not of the curriculum. Therefore in this particular at least, a fixed course is by far preferable to an optional one. Another advantage of a fixed course is, that the student, being thoroughly grounded in the rudiments of all subjects, can after he leaves the University, when he is capable of judging what subject it would be for his advantage to study, devote himself heart and soul to the mastery of that particular subject. But it may be said,

that this is a mere waste of time ; that instead of, while at the University, plodding through a number of subjects for which he had no relish, he might better have devoted himself to his pet subject and so become master of it in a shorter time, than he would have done by adhering to the fixed course. Well, I grant that he would become proficient in his subject in a shorter time by the optional than by the fixed course ; but I question whether he would be as thorough in it after all. For all branches of knowledge are interdependent, and mutually assist each other. Again, those who devote themselves exclusively to one particular subject are as a rule bigoted. For instance we find a mental philosopher despising a scientist, and a scientist in turn despising the philosopher. Now, had these taken a fixed course, which included both mental philosophy and the natural sciences they would not have despised each other. For each would have been well versed in the rudiments of the other's subject, and thereby they would have acquired a respect for each other. A fixed course, therefore, tends to prevent men becoming bigoted.

I have now, I think shown that an optional course, though, possessed of many excellent qualities, does not accomplish the object of a University Education, and that a fixed course does accomplish that object at least more fully than an optional one could even be expected to do. Let, then, our curriculum remain as it is.

J. H.

"BEAUTIFYING THE APPROACHES."

To the Editors of the Journal.

In your last issue, I read with no small amount of interest, your article headed "Some other Suggestions" in which you pointed out to the City Fathers, the desirability of doing something towards making the avenues of communication with Queen's College a little more attractive. It did seem almost probable that, becoming the fortunate recipients of so large a slice of the Municipal Loan Fund, they would not think the spending of a small portion of it in the way you specified, money misapplied. In the amplitude of their wisdom, however, they thought differently, and the whole amount has been apportioned for other improvements, and the "approaches" of Queen's are to remain, evidently, as they are. Perhaps according to their conceptions, the approaches are beautiful and attractive enough. Such may be the case.

but they will find many who will join issue with them on that point. And I venture to say that there are few, if any, of the citizens of Kingston, who would be disposed to question the propriety of improving the state of the streets that lead more immediately to the College. It certainly is quite apparent to the most casual observer, that Arch Street, on which the College is located, is far from being as attractive as it might be. This is not said in a spirit of antipathy to that homely avenue; on the contrary, with it are linked in memory many pleasant recollections of bygone College days; but none the less palpable is the fact, that it was, and is wretchedly dirty, that its sidewalks were and are painfully narrow and sadly dilapidated. May be it was designed, that persons who meandered there should walk circumspectly; certainly there is need to be sober, vigilant, and watchful, if a person would "keep his feet from falling, and his eyes from tears." It may be an improvement to some extent on the sidewalks that indicated the march of progress in my native town, which equalled two parallel planks, each about nine inches wide and about two feet apart. But if it is an improvement it is'n't a very great one. It would not in any way reflect discreditably on the Custodians of the public weal of Kingston, if they laid down a wider and smoother sidewalk in the place of the apology that now goes by the name of one. They could also display a taste for practical aesthetics by planting trees on either side, underneath whose cooling shade they could walk and contemplate the loveliness to which they had given a being. They could a'so vary the monotony of the trees by locating a few street lamps here and there, certainly the one that is there now, is not one too many. On dark nights they would relieve the murky gloom that hangs over the "approaches;" and evening lectures given at the College to the public, would hereafter be better attended. To carry out what has been suggested would cost but very little, and it would immensely improve the appearance of that part of the city.

Strangers when in the city might then be tempted to visit that quarter of it where the College is situated; and although it is possessed of no great architectural beauty, yet it looks highly respectable, and with the "suggested improvements" it might aptly be said, that, it was "beautiful for situation." Hoping

that the four graduates of Queen's who are members of the City Council will take the matter up and endeavor to do something which would be a credit to themselves and their Alma Mater,

I am, yours truly,
EX-STUDENT.

and if he has carried with him to Montreal the same ability and application which he showed here, the course will be plain sailing for him. We hope to see him appear for his M. A. next April.

[CONTINUED FROM THIRD PAGE.]

PERSONALS.

A. T. Drummond, B.A., L.L.B., of '63, paid a visit to our city last week. He appears hale and hearty, and business evidently agrees with him as well as literary and professional pursuits. He occupies a front rank among the Savants of his Alma Mater, his name appearing frequently in the records of the University as a liberal contributor to the Museum in the shape of numerous collections of Antiquarian curiosities of great interest, and rare specimens of Canadian Natural History. He has also contributed towards the Library. At present he resides in Montreal.

William Mostyn, M. D., of '58, recently revisited his Alma Mater after several years of extensive and lucrative practice in Almonte, Ont. He was indulging in a little relaxation from his professional duties for the benefit of his health. Others might in this respect very profitably follow his example. To visit the scenes of College days ought to revive agreeable memories.

The Rev. Thos. Hart, M.A., of '60, is at present Professor of Classics in the Presbyterian College, Manitoba. For some years after the completion of his Collegiate course, he was Head Master of the Perth High School. During his connection with that Institution, it was ranked in the Inspector's report among the best in the Province. He resigned the Principalship of this School in 1869, and proceeded to Edinburgh, where he remained for some time. On his return he received the appointment which he now holds. From what we hear, he evidently likes both the country and his professional duties. We feel assured that Mr. Hart will stamp the Classical Department of the Presbyterian College with the same thoroughness that marked his connection with the Perth High School.

Hugh U. Bain, B.A., of '71, is at present engaged in the study of Medicine in McGill College, Montreal. His career in Queen's was a highly successful one,

otherwise no discoveries would ever have been made. And, further, who could foretell what would ultimately be most beneficial to mankind? How often had a discovery, apparently the most trivial, revolutionized the world? Volta's attempt to discover the nature of that force by which he could produce a spasmodic movement in a frog's leg, seemed very insignificant at the time of the unscientific mind, but it no longer seems so to any one, when to it can be traced back the existence of the electric telegraph. And so it was in numberless cases. Any objection to scientific discovery for its own sake was not only beneath the dignity of science, but, if it had been acted upon, we should have been deprived of our arts and civilization, and we should never have reached the glory and greatness of the present, but have been still enveloped in the darkness and errors of the past.

Professor Dupuis is to deliver a lecture under the auspices of the Kingston Y. M. C. A., on Monday evening on "The Microscope and the Organic World." We trust that the learned Professor will have a crowded house. And on the 6th of April the Rev. Prof. McKerras will, for the same society, by special request, deliver his lecture on "Demosthenes;" this was so well received when first given some two years ago that we are sure there will be an eager throng to hear again the eloquent descriptions of that most eloquent of men, his habits, his deeds, his wondrous powers, his never dying speeches.

A Nashville printer recently had some very bad manuscript copy to set up. Every word needed close study before its meaning could be guessed at, but at length two or three words came in succession, which it was quite impossible to decipher. All hands in the office tried and failed, until at length the printer, in despair, set up "copy books, at ten cents each," and continued the work, afterwards sending the proof to the author for correction. The hint was taken and the author employed an amanuensis.

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QUEEN'S COLLEGE



JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

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No. 11.

THE GOD OF PEARL.

Seeking, they found beneath the rippling blue
Of a great Eastern lake, a rough, harsh shell !
Whose pearl-lined doors, unfolded, gave to view
Great Buddha's image, carved and fashioned
well,

Of radiant pearl. The priests of Buddha tell
That "God who fills all nature, this can do."

How came it there? You unbelievers smile,
Whose Buddhas other guise and semblance
take.

Yes, it is true, it came through priestly guile,
They, in their generation wise, did make
The heavenly virtues of the shell to wake,
Their God to glorify, and man beguile.

Through what fierce pangs, or by what secret
thro'e,
The shell's strange owner could such wonders
do,

They did not know, nor can I, wiser, show
What spirit stirred, what stream of life ran
through
The creature's veins, as, day by slow day,
grew

The white pearl mist o'er the lead god, aglow.

With soul of flame and fire and leaping blue,
The means were false, but clearly the thing
said,

That "God is everywhere" is always true.
Yet, as the pearl still holds a lovlier red
In some new-glancing light to flash, instead
Another meaning in my fancy grew.

For once, I counted it an alien thing,
Into my life thrust by some hard, blind fate,
This new, deep sorrow, loss and suffering,
Which limits all my powers, and seems too
great

For that life's compass to embrace; yet,
"waits,"
The legend said, and this new light doth
bring.

If through my suffering, God's image grow
To beauty in my heart, I can be still

Content that none my secret task should
know,
Content that all should read my meaning ill ;
Or day and night its single purpose fill,
And life be dimmed that the new glory glow.

I may not know when sorrow's crown is won,
Nor say, "Behold my slow-wrought gem is
bright."
Some other, —Death perhaps—holds to the sun
The darting splendours of its fire-thrilled white.
For, you remember, that to give it light
The shell was broken,—Well, the work was
done!

ELLEN FRANCES TANEY,
in Atlantic Monthly.

ACADEMICAL NOTES.

(Concluded from our Last.)

History forms a subject of study in the fourth year. Though five hours a week are devoted to this very important study throughout the entire Session, it is necessary to limit as far as possible the ground to be gone over. In order that the lectures may be devoted not so much to a detailed narrative of events as to a philosophic sketch of history in relation to the progress of civilization, the Student is required to pass a matriculation examination on the leading events of both ancient and modern history.

The course is divided into two nearly equal parts by the Christmas vacation, and Ancient History is taken up in the earlier part. As an introduction to this portion, which is chiefly occupied with Greek and Roman history, a few lectures are given to an examination of the evidences of the antiquity of man, as deduced from the presence of human remains, or rather the remains of human art ex-

isting with the remains of extinct mammalia, or from the results of philological research.

The early migrations of the human family, especially of the members of the Aryan stock, and also the degrees of civilization reached by the Sanscrit Indians, the Greeks and Italians respectively, before their separation, are examined in the light acquired from the researches of comparative philology. From this point the lectures pass to the consideration of the constituent elements of the Greek people, —Pelasic, Hellenic, and Dorian, whether as represented in continental or insular Greece. Under the name of Greek history are considered, (1) the constitution of the Greek States, (2) their political economy, (3) their judicial institutions, (4) their army and navy. These subjects are treated of in their relations to the main facts of Greek history, and are constantly illustrated by references.

In regard to Roman history very much the same course is pursued. As individual tribes are the constituent elements of early history, so, as in the case of Greece, here also the first attention is given to the elements, whether of the purely Italic stock or of foreign origin, which became amalgamated under the power of Rome. The progressive absorption of these elements is traced, and then the long contest between the Patricians and the Plebs, and the constant struggle for political reform are discussed and watched in the different phases they assumed till the period of the Marian revolution and the partial restoration of constitutional order under Sulla.

After the mid-winter holidays, modern history is taken up, and here the necessity

of limiting the field is even more evident than in the case of Ancient History. The first subject discussed is the cause of the fall of the Roman Empire and the rise of the new nationalities on its ruins, including an examination of the state of the Municipalities under the Empire, the encroachment of imperial despotism on their privileges, and their condition as they passed from Rome and continued to exist in the new kingdoms in Europe.

The history of France is selected for obvious reasons, as presenting the best type of the progress of civilization in Europe; but with it is contrasted the advance of civilization in the other European States. The feudal system is studied at some length, as well as the growing importance of the Communes in France in connection with the rise of the free towns of Flanders and Germany, and the Republics of Italy. The power and influence of the privileged orders, noble and sacerdotal, and the struggles of the Tiers Etat during the 14th and 15th centuries for political reform and constitutional governments in France, and the inability of all these orders in the State, unfortunately separated in their immediate interests, to stem the increasing aggressions of the monarchy and its progress to absolutism. The results of these earlier and ineffectual struggles for constitutional government are traced in the causes of the French Revolution.

The feebleness of the disunited efforts of the privileged orders and of the Tiers Etat in France is contrasted with the united, more vigorous, and better regulated efforts of the barons and people in England for the establishment of constitutional government. In carrying out this contrast of political government in France and England, the growth of the English constitution is followed down to the reign of William and Mary.

The books recommended for consultation in Ancient History are Gladstone's "Homer and Homeric Age," Muller's "Dorians," Grote's "History of Greece," Mommsen's "History of Rome," and Long's "Decline of the Republic;" in Modern History, Gibbon's "Decline and Fall of the Roman Empire," Guizot's "History of Civilization in France," Thisney's "History of the Tiers Etat," Sir James Stephen's "Lectures on the History of France," Hallam's "Middle Ages" and "Constitutional History of England," May's "Constitutional History," and Freeman's "Essay on the Growth of the English Constitution."

LAKE SUPERIOR EXPERIENCES.

No III.

Get up with me 'in imagination' at 5 o'clock in the morning, for we stopped down the river over night on account of the narrowness of the channel and consequent difficulty to navigation, and have steamed up to the Sault at this hour. Two or three enthusiasts who feel in duty bound to see and manifest absorbing interest in everything, have darted off breakfastless. By the time we commence the process of tooth-picking they will have returned, their hungry looks sadly interfering with the effect of an attempt to appear heroic. Let us to the breakfast table. But lo! a multitude ready to clap themselves down at the first tinkle of the bell. There are gentlemen guarding two or three places for fair ones or comrades not yet arrived. Jewelled fingers too and dainty hands rest with queenly (so far as that word implies haughtiness) bearing on the backs of coveted chairs. All, of course, are at their ease. I make for an unguarded seat. "Taken up" jerks out a waiter from behind. There's another chance and I am almost seated when a lady, with mouth too full for utterance (they have commenced work by this time) convulsively clutches at the rapidly disappearing cane bottom. Her gouty lord and master, having just fixed the last button as he emerges into the hall, will soon relieve her of her care and the table of many a good thing. I pass on to my state-room convinced that a little philosophical meditation is a necessary preliminary to digestion. On entering, my next door neighbor is in the act of ejaculating with considerable emphasis "ugh"-but what that expression has to do with the subject in hand we must leave to conjecture. Note, --Being afterwards promoted to an extemporised desk in the cabin and a seat at table beside the Captain, I have had to run the gauntlet of "please excuse me's," "may I assist you's" and the interminable vocabulary of obsequiousness. Who but has unqualified contempt for the spirit that is polite only to place and cloth! Man's claim to consideration is his manhood. Our Master was as delicately kind to the Samaritan woman and the adulteress as to Lazarus' sisters and Joseph of Arimathaea. Is the boorishness of travelers incurable?

But now for a look around. An ambitious boarding house, a comfortable looking hotel, three churches, an old fort, a government building, put to a variety

of uses, a considerable collection of dwelling houses interspersed with and encircled by a luxuriant growth of evergreens and a soil suggestive of fleas and sunlight are the objects which greet the eye, in order of their prominence. On the opposite shore, a filthy looking town, whose houses seem to have lost their way and have dumped themselves down in their annoyance, contrasts with the order and neatness of the neighboring barracks, where a solitary sentinel apparently guards the clothes line from which depend what may be assumed to be flags of truce and are certainly 'flags of union.' Long may they wave. They tell of the most sacred and redeeming influence in camp life. Above us lie the rapids, a "motionless torrent," over whose uneven waves the sunlight dances in unusual glee. Man has quietly turned aside and sought a safer if more humble path for trade exploration. Farther down, the river atones for its previous haughtiness of bearing by allowing innumerable islands of every size and shape, and hue, to nestle in its generous bosom, while its long arms stretch themselves up among the receding hills, until the story of their birth is told in their junction with the clouds. It is the thing to appear abstracted now. But surely these earnest faces tell of real communion with the soul of nature. I am fascinated by the winding roads of the village that lose themselves among the whispering groves. The man approaching me seems to have come from the junction of blue skies and waving tops, where fairies join in dance and song, whispering their loves and planning their joyous surprises. No wonder groves cover so many pages of man's spiritual history. But this turns out to be a friend, who years ago took up land, but thought it scarce worth occupying, till recent events turned his attention thither, and now he tells of a country abounding in fish and small game, (especially mosquitoes) and farming lands which richly reward the toiler. The religious fervor of early missionaries, and the hopeless struggle of the Aborigines to retain their wild freedom lend unwonted interest to the history of the region. As early as 1639 the followers of Loyola planted the cross at this place. Not often has the missionary preceded the soldier and trader; but ere the astonishing stories of the Indians had lured adventurers to the Great Waters, the Jesuits ascended the Ottawa, sailed down the French river, crossed Lake Huron, and

spread the fame of the Virgin and her Child among the Chippewas of Lake Superior. To accomplish this journey of nearly 1000 miles, "the missionaries all day day long, must wade or handle the oar. At night their food is Indian corn and water; their couch is the earth or the rocks. At five and thirty waterfalls, the canoe is to be carried for leagues through thickest woods, or over roughest regions; fifty times it was dragged by hand through shallows and rapids, over sharpest stones; and thus, swimming, wading, paddling, or bearing the canoe across the portages, with garments torn and feet mangled, yet with the breviary safely hung around the neck, and vows, as they advanced to meet death twenty times over, if it were possible, for the honor of St. Joseph, the consecrated envoys made their way by rivers, lakes, and forests, from Quebec to the heart of the Huron wilderness." One of the most noted converts is Ahasistari, who meets the messengers of peace with submission, never accorded to best equipped foe:—"Before you came to this country, when I have incurred the greatest perils, and have alone escaped, I have said to myself, some powerful spirit has the guardianship of my days." This was to him an unconscious prophecy of Messiah's coming. Father Jogues and others had met the Chippewa chieftains at the Fall's of St. Mary when the Council's decision was, "We will embrace you as brothers; we will derive profit from your words." Returning from Ottawa to this point on one occasion, a war party of Five Nations attacked the canoe. Most escaped, among them Ahasistari! But Jogues "had with him converts not yet baptized,—and when did a Jesuit Missionary seek to save his own life at what he believed the risk of a soul? Ahasistari, observing Jogues to be a captive, returned to him, saying, "My brother, I made oath to thee, that I would share thy fortune, whether death or life; here am I to keep my vow."

The French and Indians share almost alike in the interest with which we contemplate our country's early history. We have forgotten everything but the chivalrous devotion of France's religious orders and the dim beginnings and romantic struggles of the Aborigines. We wish those names which tell that Canada has a history and legendary lore of her own, could be retained for her waters and islands and given to her land divisions. Does not the spirit of patriotism frown upon the custom which daubs our fair

map with the comparatively uninteresting signatures of modern politicians? Contrast Manitoulin, Kakabeka and Shuniah, with Cockburn, McKellar and Blake!

ELOCUTION ASSOCIATION.

The last of the series of Public Literary Entertainments given by this Association, was held in St. Andrew's Hall, on Friday evening, the 20th inst. Those Entertainments have been gaining steadily in the estimation of the public, as might be seen from the full house that greeted the last of the season. The programme which was a well selected one, was admirably carried out, all the readers, without exception, doing full justice to the pieces they had selected. The readings were varied by the singing of three very fine Glees, by the Alma Mater Glee Club. Though of comparatively recent organization, the members of the Club display considerable proficiency in the musical art, which is to be attributed to frequent practices, and the efficient teaching of their leader Mr. R. J. Craig (popularly known as "Doctor of Music.")

The introduction of this new element has no doubt served to enhance the popularity of these entertainments. But apart from the singing, we think the readings have always been sufficiently good in themselves to deserve appreciation at the hands of the public. The citizens of Kingston have shown their approval and appreciation by their attendance at these entertainments. The members of the Association feel much indebted to them for their presence on each occasion, especially to the ladies, who were always largely in the majority; and whose benign presence acted as a stimulus to make students aspire to elocutionary distinction and histrionic fame. Their bright smiles we have no doubt still haunt these youthful aspirants, and will serve as a bond of union between them and Kingston during the coming vacation. Freshmen and Sophomores, our Junior Editors and our Finance Committee, will be longing anxiously for the coming of next Session, the recurrence of these monthly entertainments, and a renewal of the pleasant associations which brighten the memories of the past.

The regular meetings have been discontinued for the remainder of the Session. The members can point to the past year as one eminently prosperous in the history of the Association. And in

justice it must be said, that to Professor Mackerras, its able and energetic President, belongs not a little of the praise. He has been unremitting in his exertions in carrying out the ostensible object of the Association, viz., the training of its members in the theory and practice of Elocution.

INDIAN WORDS, CHICAGO, AND SO FORTH.—The printer lent his assistance to illustrate the confusions of Indian orthography commented upon in a late number by importing various phonetic contrivances of his own not known to any Algonquin that ever shouted a war whoop or paddled his own canoe. With this complaint we have yet another to make, that the authorities who have in time past, named villages and towns in this country and the United States have sometimes sacrificed sense to euphony. For instance Kabkewaquoaby says that Gananeque is pronounced Gaunuhaqueeng, and that it means "a place of residence." Now, why should Gananoque have so pretty and significant a name. But in the case of Chicago we are not disposed to quarrel with any but the orthographist, who has hidden the disgusting excellence of the real name, Sheegau-goong under a euphemism. In an Ojibwa spelling book, printed at New York in 1837, is the following foot-note, under the word Seguau-goes (pronounced Zhigaugoo-oes) "Seguug," (pronounced Zhigaug) "a skunk, *oweria mephitis*." From this the city of Chicago derives its name; like most other places it has almost lost its originality. In English characters it is nearly represented by "Shegaugoong, the place of skunks."

The Senatus held a reception the other day in the Classical class-room. The majority of the Junior class attended. So pleased were they with the cordiality with which they were received, that they left a liberal donation for the Library with the Secretary of the Senate, as a souvenir of their visit.

The Sophomore class had a good time of it last Tuesday. The Veteran Professor "took them out" and treated them to some Plane and Geodetical Surveying. They like the work: we may probably hear of them some day as being engaged on the Pacific Railway.

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Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literally and liberally.

NOTICE.

We would respectfully remind those of our readers who have not yet paid their subscriptions, that they would confer a favor by sending them in to our Treasurer. We have placed the subscription at the low figure of 50 cents, and therefore cannot afford to give any complimentary copies. Our Treasurer, Mr. Jas. J. Craig, will thankfully receive such contributions.

Queen's College Journal.

KINGSTON, MARCH 28, 1874.

The course of Lectures on Pastoral Theology, delivered by Dr. Jenkins before the Divinity Students, was completed about two weeks ago. The subject taken up in these lectures is of the greatest practical importance to those who are preparing themselves for the church. A person may leave College with high scholarly attainments, and yet be often at a loss, when he goes out into the world as a pastor, to know how to perform satisfactorily his professional duties. But the work of a pastor, in all its various aspects, was so ably set forth and explained by the Lecturer, and so much practical advice, rendered all the more valuable by coming from one of long experience in the church, embodied in the lectures, that those who had the privilege of listening to them will have only themselves to blame, if they fail to discharge faithfully the pastoral obligations which they are to assume.

The Reverend Lecturer divided his subject into various branches, each of which he took up separately and examin-

ed as fully as time permitted. The following are the divisions:—The Pastor in Society, at Home, in his Study, in the Pulpit, among his Flock, in Prayer Meeting, Bible Class and Sunday School, and in the Church Courts. From this division we can see that the course must have been very instructive. We are sure the result will show that the Authorities have acted wisely in procuring a special course of lectures on so important a part of a minister's work, and hope that, for the benefit of the students and the advantage of the Church, similar arrangements may be made in future sessions.

KINGSTON COLLEGiate INSTITUTE.

The directors of this JOURNAL have thought that a few facts and circumstances in the history of the oldest public School in this Province would not be out of place, and accordingly requested Mr. Woods to prepare a short history of it. The materials at hand are capable of a far more elaborate selection than can possibly be given in the space at our command. In a country so young as ours it may seem almost incredible that we have in our midst an institution which dates its origin back into the last century, for the old "District School" was founded in 1792, and from small beginnings has gradually extended both its importance and usefulness.

Some of the older inhabitants of the city may even now recall to their minds a rickety, tumble down concern, situated on the corner of King and Union Streets, on the site now occupied by the residence of Noel Kent, Esq. That building was the original edifice, erected in the last century, and an examination of the minutes of the Board, and of the old annual reports so regularly submitted by the Ven. O'Kill Stuart as chairman, and John Macaulay, Thomas Markland and James Sampson as trustees, all gathered to their fathers years ago, proves conclusively that in 1824 it was almost unfit for use. And yet such was the vitality of the venerable memorial of bye-gone days that it maintained its position and uses up to 1841, at which time it ceases to be mentioned, although we presume it must have lasted some years beyond that date.

The land occupied by the building was originally set apart for the purposes of a "District School," and the opposite corner, now occupied by Sebastopol Terrace, was in like manner ceded by the Government for a Master's residence.

But no such edifice ever graced the spot, and after remaining for nearly half a century vacant, the land was finally leased by the Board to John Shaw, Esq., who erected the present buildings. But the Board acknowledged the justice of the claim of the Master, and as late as 1852, we find an allowance made to the then Head Master, in lieu of house rent. The ground rent is now an asset of the Board, all remembrance of the original uses of the plot of ground being lost in the myths and traditions of the past actions of the Board.

From an early period in this century, the Grammar Schools at Cornwall, Kingston, and Niagara, had been in the annual receipt of £250 from the Home Government, and were, in consequence of this grant, entitled to the name of Royal Grammar Schools. The Colonial Government added £100 to this grant, thus affording a good opportunity of securing the best men for the situation of Master, and in point of fact such men were always selected, as we can easily see by the names of Dr. Strachan, so long and worthily connected with the Cornwall school, and the late Venerable O'Kill Stuart, in Kingston. But in 1828, the Governor, Sir John Colborne, by an extreme stretch of the prerogative, removed these grants from the schools, and centralized them in the Home District School, then first budding into existence under the name of Upper Canada College. This wholesale spoliation was vigorously protested against, and on the matter coming up for investigation before the Provincial Parliament, Sir John pleaded instructions from the Home Government for his acts of public plunder, but when the parliament demanded the despatch it was discovered to be lost. The deed was done, however, and in the face of most urgent appeals from the Kingston Board, the act was finally consummated. The indignant remonstrances of the Kingston Board will be found in their old minute book, and in the Journals of the assembly for the year 1829-30 31-32 and 33. All was unavailing, and the Trustees found themselves compelled to fall back upon their own resources, and make the best they could of their limited means.

The old building was sadly in need of repair. In one of the reports of the late George Baxter, for many years the Head Master, we find him describing, in no dry manner, the efforts of both Master and pupils in avoiding the rain drops so plentifully pouring through the old worn out

roof. But an end came to all this, and at last the noble old Archdeacon gave up his own parlour, in the building now occupied as a residence by the Professors of Queen's College, for the uses of the school. The ruin on King Street then rapidly fell to decay and was at last removed as an unsightly encumbrance.

The Trustees at last determined to rebuild, and the lot on King Street being considered too small, a committee of the board consisting of the late John Waudby Esq., and Dr. Sampson, was appointed to proceed to Montreal and endeavour to obtain a grant of a larger piece of ground on the Government reserve east of Barrie Street. The appeal was successful, and steps were immediately taken to erect the present building, the funds for which were procured by the sale of the old site to the Rev. R. Cartwright. At the same time, the city purchased the right of way for West Street through the plot secured from the Government, and the triangular corner, now occupied by Mozart Place, was sold to the Rev. W. H. Herchmer. In this way the necessary money was obtained, and the school removed from the Archdeacon's house to the present building in 1852.

It is interesting to note the names of those old pioneers in the cause of Higher Education, and although nearly all of them have made their mark in other spheres of usefulness, their not least brilliant lustre will fully proclaim them in future ages, the benefactors of their race. From 1824 until 1839, we find the names of George O'Kill Stuart, Thomas Markland, John Macaulay and James Sampson, present at nearly every meeting of the Board. Then follow the names of Robt. D. Cartwright, Christopher Hagerman, John Machar, Patrick Dollard, John Waudby, John Counter, Thos. Kirkpatrick, W. H. Herchmer, Dr. Liddell, Saltern Givens, and Alexander Campbell, all of whom, excepting the last two, "have entered into their rest."

And while we thus honourably mention those to whom, as Trustees, the credit belonged of working under every difficulty to fan the flame of knowledge, must we forget the more honoured still who toiled from day to day in "bending the twig," that so the "tree might be inclined." From a report of a meeting held in Kingston on March 6, 1861, on the subject of University Reform, we find Dr. O'Kill Stuart stating that he was the "Teacher of the first public Grammar School established in the City of Kingston." When he was appointed, or how

long he held the office we have now no means of knowing, but in 1818, the Rev. John Wilson was appointed Head Master, and continued to fill the duties of that office until December 9th, 1824, when his resignation was accepted owing to "his being called to an official situation in the University of Oxford."

In his letter of resignation, he recommends to the favourable notice of the Board his assistant, Mr. George Baxter, who had held that position for a period of seven years. One is almost tempted to smile at the recommendation, for among other qualifications for the post we find that Mr. Baxter was a member of the Church of England, having joined that church under Mr. Wilson's incumbency, he having been previously "attached to the tenets of the Church of Scotland, and Mr. Wilson thinks that had there been any regularly ordained Clergyman of the latter institution, at the time of his arrival in Kingston, he would have continued a member of it." Mr. Baxter did the best he could, in the religious state of the Province at that time; and was accompanied in his union with the Church of England by the late Right Rev. Dr. Strachan.

However that certificate did not avail, for the Trustees wanted an "ordained Clergyman of the Church of England," and so Mr. Baxter was continued as "teacher," but not appointed Head Master until the 1st of January, 1826, an effort in the meantime being made to combine the Chaplaincy of the Forces and the Head-master-ship. Mr. Baxter remained at the head of the school until 1840, and was then succeeded by the Rev. R. V. Rogers, who performed the duties of that office and chaplain to the Penitentiary as well, and continued Head Master until May 1st, 1841.

An effort was then made to "procure from one of the Universities of Great Britain, as Head Master, a gentleman of scholarship and experience in teaching," and in the meantime "that Mr. Roger's assistant, Mr. Lightbourne, be appointed temporary Head Master," and his final appointment was made sometime in 1846, for the minutes abruptly break off in 1845 with an intimation that such appointment would be made on the 1st of January following.

On Oct. 1st, 1849, the Board met, and applications for the vacant Head Master-ship were received from Dr. Davies, Montreal, W. J. Irwin, Queen's College, Cambridge, John F. Quill, M. A. T. C., Dublin, Mr. Henning, Mr. Andrew

Hall, Rev. H. N. Phillips, Mr. Andrew, Mr. Hudspeth, Mr. Roche, Mr. Anderson, Mr. Lynn, Mr. McLennan and Mr. Campbell, and on a vote being taken, Mr. Irwin was appointed by a majority of five, Mr. Waudby voting for Dr. Davies. Mr. Irwin thus became Head Master, a situation he held until sometime between 1855 and 1859, for the minutes are blank during that period, and at their re-opening Mr. Muir is Head Master. He continued until 1862 and his services were then dispensed with, owing to the union between the Grammar School and the Preparatory School of Queen's College, which took effect on April 1st of that year. The Rev. Jno. May was then appointed Head Master, and held the office for three months, and on the 5th of November following the vacancy was filled by the present incumbent.

It is but natural to suppose that a school boasting the antiquity of the Institute should have had on its rolls the names of some of the prominent men of this city and country. Though not able to boast the proud array which can claim a connection with Cornwall, among whom were the late Chief Justices Robinson, McLean, and Macaulay, Chancellor Vankoughnet, and the Hon. J. S. Macdonald, Kingston can lay claim to Sir John A. Macdonald, the late Sir Henry Smith, the Hon. W. Murney, the present Finance Minister, R. J. Cartwright, Esq., and many others.

But these are not the only ones. Among our living men we see the names of many well-known citizens inscribed on its rolls; for at the end of each year we find the names of every boy in the school with his age and attainments. In 1834 are found the following names: Neil MacLeod, Thomas Masson, G. M. Wilkinson, Alex. Bamford, and John Molson of Montreal. In 1849 we find the names of Mowat, Coverdale, Strange, Boucher, Creighton, Oliver, Ross and Scobell. These and many others meet us in those old minutes, and we have thought it well to notice them here as interesting memorials of the good old days when many, who are now grey beards amongst us were young and active and mischievous and troublesome, yet withal eager and anxious in the race for knowledge.

It is always a suspicious circumstance to find a man with a number of aliases, but in the case of a school this is not only permissible, but in many cases praiseworthy. At the origin of the school it was known as the "Midland District School." From 1809 until 1823

it was the "Royal Grammar School of the Midland District at Kingston;" from 1828 until 1852 it was the "Midland District Grammar School;" from 1852 until 1871, the "Kingston County Grammar School." Then for 1871 it was known as the "Kingston County High School," and on the 14th January, 1872, it became the "Kingston Collegiate Institute."

This last is an honorary title conferred upon any High School having a minimum qualification of 60 boys studying the Latin or Greek Languages, and four Masters whose time is fully employed in teaching in the School. And it speaks well for the old city and its school, that there are only six others similarly honoured in the Province. The cities of London and Toronto have not yet secured that title for their schools, although possessing a far greater population, and being credited with far more push and enterprise than what can be claimed for the Lime Stone City. *Festina lente* is a good motto, and Kingston may justly claim it both for herself and her school. Established both in small beginnings, growing gradually in influence and favour, rudely buffeted at times by politicians and Parliaments and even Governors, both have survived the shocks, and while the one has just passed her bicentenary in 1872, the other may yet live in continued usefulness and credit to celebrate her centenary, eighteen years hence, and be then justly ennobled, as the oldest if not the best school of the Province.

We notice that six Colleges in the states of Iowa, Illinois and Wisconsin had arranged an Olympic contest for the 20ult., to be held at Galesburg, Ill. The Adelphic Society of Knox College, Galesburg, offered two prizes in oratory, to consist of \$100 and \$75, respectively, to be open for competition to the following Colleges, each sending one orator: State Industrial University, and Chicago University, Illinois; State University and Iowa College, Iowa; and State University and Beloit College, Wisconsin. The Governors of the three States were each to choose one man, and the three chosen to form the Judges, and in deciding they were to consider excellence of thought, style of composition and delivery. The Adelphic most generously agreed to pay the railway fare of the contestants. The project has excited much interest in the West, and we watch for a report of this novel conflict and its results with cur-

great interest, as such a contest among Students appears more sensible than inter-collegiate rowing, base or foot-ball matches. At the Olympic and Isthmian contests in the good old days of yore the strength and the graces of the mind were exhibited as well as those of the body; are we of the boasted nineteenth Century less intellectual than the Grecians of those well-nigh forgotten days?

Since writing the above we seen in the *Yale Courant* for the 21st ult., that an Inter-Collegiate Convention has been held at Hartford, at which were present representatives from 13 Colleges, namely: —Amherst, Brown, Bowdoin, Syracuse University, Trinity, Columbia, Hamilton, Lafayette, Rutgers, Williams, Wesleyan, University of New York, and Cornell. A permanent organization was effected by electing C. B. Hubbell, of Williams, President; J. B. Lindsley, of New York University, Vice-President; G. M. Fitch, of Cornell, Secretary; and E. B. Perrine, of Brown, Treasurer.

A constitution was adopted at the afternoon session, in substance as follows: —Name, The Inter-Collegiate Literary Association of the United States; officers, President, five Vice-Presidents, Secretary, Treasurer, and Executive Committee of one from each college: annual meeting at the same time as the annual exercise, and each college entitled to three delegates.

The following is the substance of the scheme that was finally adopted: That a contest in oratory be held, January 7th, 1875, in New York, each college to have two candidates, unless more than eight are represented, and then one, the contest to be open to persons who may have graduated within a year previous; three judges to be chosen, not officers or professors of the colleges represented. The addresses spoken must be the productions of the students themselves, and limited to ten minutes. Another competition in essays, on two subjects to be proposed, is also to be had under similar limitations. The Standing Committee invites the presiding officers of colleges represented to submit plans for more extended examinations, the Committee to report a plan next year. C. B. Hubbell, of Williams, is Secretary of the Committee.

As yet Yale is out in the cold.

Mr. Gilbert Patterson, a student of the second year, left for home last week, owing to ill health. We hope to set him back next Fall full of health and vigour.

To the Editorial Corps:—

"We have seen thirteen thousand St. Jervines, and twenty-two thousand St. Mark's, and sixteen thousand St. Matthews, and sixty thousand St. Sebastian's, and four millions of assorted monks, undesignated." Thus wrote Mark Twain after his great European tour, but I must say that I really think this is but another instance of the bombastic, inflated, exaggerated way in which the inhabitants of the Republic, over whose broad lands waves the star-spangled banner, are so apt to indulge, when recounting the performances of themselves or their fellows. Although, if the above quotation be correct, my experience is more limited than Mr. Twain's, still, having visited all the picture galleries that he did, and more too, and gazed upon, "pictures, thousands in number, acres in extent and miles in length;" having seen pictures painted in the first century, and pictures painted in the nineteenth, and pictures painted in almost every intervening century, pictures worth thirty or forty thousand pounds, and pictures not worth their frames; having seen pictures by Dutch Masters, by English Masters, by French Masters; pictures by the Roman School, the Venetian School; pictures allegorical, pictures religious, pictures profane, pictures historical, pictures on canvas, pictures on glass, on plaster, on wood, in stone, in glass; having seen all this perhaps I may be considered qualified to say a few words in the *College Journal* upon a few of those thousands which particularly attracted my attention.

I will commence with the North, as I must commence somewhere and I hear that several Scotch people read your valuable hebdomadal paper:—In Edinburgh there is.

"A deserted palace, where no monarch dwells," Holyrood to wit. Here is a Picture Gallery where Prince Charles Edward Stuart held his receptions and balls in 1763, and where now the representative Peers are elected. The walls are hung with portraits of one hundred of Scotia's earliest Kings, all possessing a strong family likeness, shewing clearly how unbroken was the descent: the resemblance is especially striking about the nose, which feature is in each and every one like the knocker of a door, according to Sir Walter Scott. The series begins with Fergus the first, who reigned sometime after Adam left this lower world. The canny Scotch knew that in those old days portraits were not well painted, so

they waited patiently for century after century and at last in the year 1684 they employed a Flemish artist named DeWitt to depict the royal countenances of Kings by the score, and in two years he had painted and for a very reasonable price—the whole hundred of the Kings stretching from the misty days of the great Fergus down to the still misty days of the later Stuarts. On the floor in the adjoining room are some red streaks said to have been made by one Rizzio after his supper with Queen Mary had been rudely interrupted, but they are placed in such a bad light that I was quite unable to make out the design.

On the banks of the Thames in that pile of red brick, Hampton Palace, which Wolsey having erected for his private edifice, now and then gave to bluff King Hal so that it should not be taken away from him, are one or two wondrous pictures. The walls of the grand hall are hung with tapestries of immense size, wonderfully worked, still brilliant in their colors, the grave of many a misspent hour. Many of them are Scripture subjects, and as one looks upon the picture of Abraham offering up his only son Isaac, 'tis hard to prevent a faint smile rippling over the face as one notices the violent way in which the angel has caught the Patriarch by the hair to compel him to stay his hand. In this palace is a painting of Adam and Eve in most primitive attire standing in an open spot in the garden of Eden, while behind them a fountain shoots forth a jet of water from a marble basin.

[TO BE CONTINUED IN OUR NEXT.]

One day last week we saw the Professor of History looking anxiously for his Class and finding none, that hour was non hora, in the Historical Class Room. It was "St. Patrick's Day in the morning." Next day the Library was richer by 133 Roman *Asses*.

OUR SISTER COLLEGES.

The Rev. Charles Kingsley has been lecturing this week under the auspices of the University Literary Society of McGill College on "Westminster Abbey," and "The First Discoveries of America." What a treat it would be to Kingstonians if the Alma Mater Society or the Elocution Society could secure his services for even a single lecture.

Class work in the Department of Arts closes next week; then for the Final.

ROYAL COLLEGE OF SURGEONS.—The annual examination at the close of the session of students connected with the Royal College of Physicians and Surgeons has been in progress for about ten days, and was concluded on Monday last. The following is an alphabetical list of the successful students :—

FINALS.

W. Claxton, Inverary.
Kenneth N. Fenwick, Kingston.
Herbert D. Ford, Kingston.
A. M. Gibson, Perth.
John A. Jones, Kingston.
S. C. McLean, Kingston.

PRIMARY.

A. H. Betts, Kingston.
A. Carscallen, Portland.
D. E. Dingman, Milford.
A. B. Daynard, Picton.
D. H. Dowsley, Frankville.
G. C. Dowsley, "
J. W. Lane, South Williamsburg.
Thomas Masson, Menie, Ont.
R. Preston, Newborough.
L. Tuttle, Centerville.

Out of five candidates Messrs. D. H. Dowsley and A. Carscallen, were chosen House Surgeons of the General Hospital for six months each.

PUBLIC MISSIONARY MEETING.

On the 11th inst., a very successful Public Meeting was held by the Missionary Association of the College, notwithstanding the severe cold, a large number of people assembled in St. Andrew's Hall, no doubt fully prepared to do their share in contributing to the evening's proceedings. Excellent missionary addresses were delivered by the Principal, Professor MacKerras, and Dr. Jenkins. Rev. Mr. Wilson of Brock Street Presbyterian Church, being present was asked to address the Meeting, and in a few well-chosen remarks, he set forth the duty of the people in supporting Home Missions, and the duty of the Association in regard to the city and vicinity. Contributions, by

no means an unimportant part of the proceedings, in aid of the funds of the Association, were received to the amount of seventy-eight dollars. We believe that the members were very much gratified and encouraged by the result. The money is to be devoted to the noblest purpose, Mission Work, and we hope that the City of Kingston as well as interested parties in other places will always be ready and willing to aid the Association in this worthy enterprise.

PERSONALS:

We are happy to be able to state that Mr. John I. MacCraken, has so far recovered from his illness, as to be able to proceed to his home, at Ottawa.

We hope the air of the Capital and the comforts of home, will enable him to appear among us at the ensuing examinations, when he goes up for his B.A.

The Rev. Mr. Smith of Fond du Lac, Wisconsin, comes to Kingston next week to fill the "Kirk," which has been vacant for some years. We are much pleased that the pulpit of the Collegiate Church is to be filled by an alumnus of our Alma Mater. May every success attend him.

R. G. Sinclair, who has taken three years at Dalhousie, intends to graduate at Queen's College, Kingston. He is teaching this winter at Owen Sound. We wish him every success, and a B. A., with benots.—*Dalhousie Gazette*.

It will afford us much pleasure to welcome Mr. Sinclair among our number: and with our contemporary, we wish him every success when he does come, and honors to boot.

Under the heading "Marriages," we see in the "Mail" that the Rev. A. McDonald, B.A., of 61, and now Minister of the Kirk in Nottawasaga, acted a conspicuous part in a very interesting ceremony. The happy event was consummated on the 19th inst., at "Maple Hall," Dunroon, the residence of the bride's mother, when our Reverend friend took to himself for a wife Louisa, only daughter of the late Rev. John Campbell, M.A., first Presbyterian Minister of Nottawasaga. We send our congratulations to the happy pair. Long may they be spared to enjoy the sweet companionship of one another. May their future be saddened by no dark clouds, and may a full share of the blessings which are incident to the married state fall to their lot.

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QUEEN'S COLLEGE



JOURNAL.

SAPIENTIA ET DOCTRINA STABILITAS.

Vol. 1.

KINGSTON, ONT., APRIL 11, 1874.

No. 12.

A DESCRIPTION OF SUCH A ONE AS HE COULD LOVE.

SIR THOMAS WYATT, 1503—1554.

A face that should content me wonderous well,
Should not be farr, but lovely to behold,
Of lively look all griefe for to repell
With right good grace so would I that it should.
Speak without word, such words as none can

tell;
Nor tree also should be of crised gold.
With wit and these, perhaunce I might be
tryde
And knit againe with knot that should not
slide.

THE FUTILITY OF FAME.

HENRY KIRKE WHITE, 1785—1806.

Where are the heroes of the ages past?
Where the brave chieftains, where the mighty
ones
Who flourished in the infancy of days?
All to the grave gone down. On their fallen
fame.

Eruiting, mocking at the pride of man,
Sits grim Forgetfulness.—The warrior's arm
Lies nerveless on the pillow of its shame;
Hushed is his stormy voice, and quenched the
blaze
Of his red eye-ball.—Yesterday his name
Was mighty on the earth.—To-day, 'tis what?
The meteor of the night of distant years,
That flashed unnoticed, save by wrinkled eel,
Musing at midnight upon prophecies,
Who at her lonely lattice saw the gleam
Point to the mist-poised shroud, then quietly
Closed her pale lips, and locked the secret up.
Safe in the charnel's treasures.

O how weak
Is mortal man! how trifling—how confined
His scope of vision. Puffed with confidence,
His phrase grows big with immortality,
And he, poor insect of a summer's day,
Dreams of eternal honours to his name;
Of endless glory and perennial bays.
He with wings of vanity,

As of the train of ages,—when alas!
Ten thousand thousand of his centuries
Are, in comparison a little point,
Too trivial for account.—O it is strange;
'Tis passing strange, to mark his fallacies;
Behold him proudly view some pompous pile,
Whose high dome swells to emulate the skies,
And smile and say, my name shall live with
this

'Till time shall be no more; while at his feet
Yea, at his very feet the crumbling dust
Of the fallen fabric of the other day,
Preaches the solemn lesson—he should know,
That time must conquer; that the loudest blast
That ever filled Renown's obstreperous trump,
Fades in the lapse of ages, and expires.
Who lies inhumed in the terrific gloom
Of the gigantic pyramid? or who
Reared its huge walls? Oblivion laughs and
says,

The prey is mine.—They sleep, and never more
Their names shall strike upon the ear of man,
Their memory burst its fetters.

TO THE EDITORIAL CORPS.

(Concluded from our Last.)

Did Adam before his wife was given to him improve his leisure moments erecting fountains, whereat all the beasts of the field might quench their thirst? How much the old Masters knew of the acts and deeds, habits and mode of life of Scriptural celebrities!

In this palace there is a Holy Family, by the way, this group has had its likeness painted more frequently than any other, and is to be met with everywhere; in this particular one Joseph, the poor carpenter, is clad in complete armour cap-a-pie after the style of a knight of the middle ages, a formidable halbert lies across his shoulder, and he appears quite prepared to defend his dear ones against the attacks of any wandering Falmeilites

they may chance to meet, for they are evidently on their way down into Egypt.

In the National Gallery are several St. Sebastians, all wearing the usual limited amount of clothing, and the usual ecstatic expression of countenance which makes one believe that the arrows quivering in his flesh, as thick as the quills of a porcupine, were to him matters of supreme indifference, in fact as if he rather liked them than otherwise: in the hundreds of likenesses of this good young man that one sees, you never catch his saintship in the act of endeavouring to extract any of the shafts that are his characteristic and distinguishing appendages: habit is a second nature, I presume he has become as accustomed to the barbs, as the eels have to being skinned.

In my next, and there probably will be a next, if this effusion is duly appreciated by the learned readers of the "Journal," I will go—not West, as Horace Greeley so strongly advised all young men—but South across that tempestuous piece of salt water, yclept the Channel, and refer to a few paintings in France and Italy, that forcibly strike the attention of an observant critic like

HIGH ART.

PROFESSOR HUXLEY delivered his inaugural address, as Lord Rector of Aberdeen University, on the 27th Feb. He explained the original notion of what a University should be, and the extent to which modern research and progress are modifying that notion. He dwelt on the importance of the teaching of science not merely by books, but experimentally, with the aid of laboratories and a large collection of apparatus.

OUR ACADEMICAL NOTES.

Having, in our Academical notes, gone through the Departments of Study in Queen's College seriatim, it may be well by way of conclusion to give here a short abstract of the subjects included under those Departments, together with a few considerations upon the way in which they are taught, and upon several other things in connection with our Mother University.

The *Regulations* declare that a *Department* shall be held to mean all the subjects taught by one Professor. In this sense then there are in the Arts Faculty five Departments presided over by as many Professors.

The first one is that of Classics and Ancient Literature comprising the subjects of Greek and Latin, together with the cognate ones of Greek and Roman Antiquities, Ancient Geography etc. The Educational question set up in this Department is, not how much or how many of the Ancient Authors a Student may be able to read, but how accurately he may know the construction, nature, and affinities of the languages which he is studying. And as a consequence, students who attend a full course in Queen's College, do not leave its Halls with a smattering of the styles and subjects of a host of Ancient writers, but with a thorough and practical grounding in the principles of the languages which these writers employed.

The second Department is that of Mathematics and Natural Philosophy, including, in the first year, Geometry and Algebra; in the second, the higher principles of Algebra, with Trigonometry and its various applications; in the third, Mechanics and the general principles of Natural Philosophy; and in the fourth, the study of Heat, Light, and Electricity, together with the principles and applications of the Calculus. Believing that accuracy and facility in the mathematical transformations can be acquired only by a considerable amount of practice, students are required during their mathematical course to solve numerous and varied problems in all the subjects of the Department.

The third Department is that of Logic and Mental and Moral Philosophy.

Students do not enter this Department until the second year, when they get Logic. This is so arranged, partly because the first year students have sufficient to do in other Departments, and partly because it is believed that a

year's drilling in the cruder subjects will render them more fit to enter upon the study of those which are finer and more speculative, and which draw largely upon the powers of accurate discrimination and abstract reasoning.

The third year in this Department is given to Metaphysics and the fourth to Ethics.

In order more fully to test the abilities of the student, and to exercise his powers of thought and reasoning, essays on various subjects are demanded from time to time throughout the course.

The fourth Department is that of Chemistry and Natural History. Chemistry is taken up in the second year of the Curriculum, Botany and Zoology in the third, and Mineralogy and Geology in the fourth.

By following this order students are first led into a consideration of the elements which build up living and inert matter; thence to the various forms which this matter assumes, and the various functions which it discharges under the influence of life as manifested in the countless modifications to be met with in the vegetable and animal kingdoms; and lastly to the study of the minerals and rocks which form the crust of our globe, the many changes which that crust has undergone through its millions of years of history, and of the immense variety of living beings which possessed the earth or inhabited the ancient seas long anterior to the advent of man.

The fifth and last Department is that of Modern Languages and Literature, including English, French, and German and History. In the first year students take English and Anglo-Saxon; in the second English Literature and French, and occasional History, German being optional; in the third, French Language and Literature; and in the fourth, History.

Having thus reviewed the Departments let us examine some of the distinguishing features of Queen's College, for Colleges like men have their traits of character.

Any person of intelligence reflecting upon what has now been said about the subjects of Study, must come to the conclusion that attendance at Queen's College, for the student who wishes to do his duty and take an honorable position, is not a round of ease and idle enjoyment, but a four years' term of almost incessant work and mental anxiety. Moreover, with the solitary exception of German, there are no options, so that stu-

dents cannot escape the difficulty by choosing what appears to be the easiest, but every person who looks forward to graduation must necessarily give attendance at all of the forementioned work, and pass a satisfactory written examination upon the same. It appears then that Queen's College is no "Boy's School" suited to the capacities of youths just nicely entered into their "teens," but an Institution requiring the strong and vigorous minds of men to take a place of distinction within its lists and inscribe a name in an honorable position upon its records.

The absence of options prevents students from giving all their time to a few subjects at the expense of others equally important, and consequently while our best graduates may not be as thorough in a few particular subjects as are the best from Universities offering options, they have a better groundwork upon which to build a superstructure by after study, while the very necessity which compels them to take the bitter with the sweet, the unpleasant with the pleasant, the dry and speculative with the highly practical, is of itself most thoroughly fitted to prepare them for the combats of life, for in the struggles with mankind they give no options.

Moreover, the purpose of the Arts Faculty of Queen's College, is not to assume the duties of a School of Technology, but to cultivate the minds of its students by giving them a broad and liberal education, and thus eradicating as far as possible all tendencies towards exclusiveness and bigotry, and narrowness of intellect and thought.

If after such preparation a graduate is not able to work his way successfully through the world, then we can only conclude that his proper calling is not a literary one, and that

"He'd better ta'en up spades and shools,
Or knappin'-hammers."

But the case is usually the reverse, for alumni of Queens have competed in the lists of honor with graduates from the greatest British Universities and have acquitted themselves like men.

Again, Queen's College is a modest Institution averse to all vain show and useless ceremony. We think that we are right in saying that the Arts Professors upon the whole are men who have the welfare of the students and hence of the College at heart. They spare no pains in endeavoring to make their teaching ac-

ceptable and profitable to students, and they are in the true sense Teachers rather than Lecturers. They do not come into their class rooms in an ostentatious manner to read from a manuscript what may or may not be intelligible to their hearers, but speak as man to his fellow man when giving him information which is highly important to him.

It is a *methodical* Institution, method being the watchword for both Professor and Student. Attendance is compulsory and *viva voce* examinations are usually carried on daily, so that students cannot rusticate at their own pleasure, nor neglect their usual work from day to day without being able to furnish a satisfactory explanation of such conduct. One of the great outcomes of a collegiate course, the proper habit of study, is thus inculcated in a most natural way and by imperceptible degrees.

But why detail at any greater length the characteristics of our Alma Mater, those who know her respect her, and those who know her best love her most, while a noble band of alumni scattered broadcast over the world—filling honorable and responsible positions—men of high attainments in Science and Medicine and Law and Theology—stand ready to set their seals to her merits and with us to wish her God-speed.

THE NATURE OF EPIC POETRY.

Epic Poetry is unlike the harmony and individuality of the lyrical poem, or the continual conflict of individuals in the drama. It deals with the great facts of common life as well in their essential nature as in their particular forms of social, political and moral relations. It is therefore naturally often of a didactic nature; but as it introduces new ideas, and looks at life from a fresh and striking point of view, it is totally different from later didactic poems, such as Aikenside's "Pleasures of the Imagination," in which common-places are presented in a semi-poetical dress, so that the teaching would be better without the poetry, and the poetry is spoiled by the teaching. The highest epic poetry however is not, like Hesiod's "Works and Days" directly didactic; but expresses, as in Homer, the living concrete life of a people as it presented itself to the poet's imagination. We have not mere abstract statements, but the spirit of man as it evolves itself in time. The poet gives us a picture of all the circumstances of a people's history, by means of individual characters. He

depicts on the one hand, the religious consciousness of man, and, on the other, his domestic and social life; portraying the whole by means of individual characters. As a work of art, the epic poem must be rounded off into a complete whole, while the separate parts must also be in themselves interesting.

In the epic of the heroic times we must not only have the general history of the people, but each of the characters must possess complete freedom and individuality. In the *Iliad*, e.g., Agamemnon is not only the king of kings, but his relation to the other princes is not that of master and servant. The princes follow him of their own free will, and he must continually take into account that they are as independent as himself. Hence Achilles, when displeased, retires moodily and confines himself to his tent. In Ariosto and Tasso also this free relation is preserved. In the former especially the heroes withdraw and set out on adventures of their own. The relation of the princes to Agamemnon is of the same nature as that of the people to their leaders. There is no law which forces them to follow their chiefs; the only motives are honour, shame, inner force. The same particularity displayed by Homer in his portraiture of the heroes is observable in his minute descriptions of things which a modern poet would disdain to speak of; he describes with the greatest minuteness of detail the staff, the sceptre, the couch, the doorposts, and even the hinges on which the door turns.

The epic poem must portray individuals and their outward circumstances; but it must also grasp the whole mode of life of the nation. The finest example of this is in the "Odyssey," which introduces us not only to the home life of the Greek princes and their relation to their domestics, but also spreads out before us detailed representations of foreign nations, the dangers of the sea, etc. Even in the "Iliad" where, from the nature of the case, there was little place for scenes of peace, the same feature is observable. In the marvellous description of the shield of Achilles, Homer speaks of the earth and the stars, a marriage, a lawsuit, agriculture, and the wars of contending states. In the reminiscences too of the various speakers, we have brief glimpses of Grecian home-life. Thus all through the "Iliad," although we observe the gleaming of spears and the

flashing of arrows in the fore-ground, there is always a quiet back-ground in which the lady sits superintending her maidens in their household work. The epic thus not only introduces us into the real world, but into the real world of a particular people. It lets the spirit of the nation pass in all its variety before our mental vision.

Another characteristic of the epic poem is that it is the presentation of events closely connected with the complications of war. The "Odyssey" seems at first an exception to this law; but even it, while it does not directly portray the war between the Greeks and Trojans, is yet the natural result of that war. In Dante's "Divina Comedia" again, while there is no description of actual war, the state of things is the direct consequence of the fall of man. Every step we take through Hell, Purgatory, or Paradise reminds us of the spiritual struggle between man and God. The same remark applies to Milton's "Paradise Lost" and "Paradise Regained." The actual portrayal of war we find in Tasso and Ariosto. The reason of this characteristic of the epic is obvious. In war courage is the thing of greatest moment, and courage, as an activity, is not very capable of lyrical or dramatic representation, but is especially appropriate to lyric poetry. The drama is best fitted to represent inner spiritual strength or weakness; the epic poem to portray the more external side of the character. From the nature of the epic, again, the wars it deals with are not petty fights between provinces, but pitched battles between rival nations.

INDUCTION AND SOCIAL.

On Wednesday evening last, the Rev. T. G. Smith, formerly of Fond du Lac, Wisconsin, was inducted to the charge of St. Andrew's Congregation, Kingston. This charge has been without a settled Minister for more than three years, during which time Rev. Professor Mowat acted as pastor. This office entailed on him an immense amount of work in addition to his already onerous duties in connection with the College, and the event which relieves him from the oversight of so large a congregation cannot but be most welcome to him. The induction services were very solemn and impressive throughout and were presided over by Rev. Mr. Maclean of Belleville. On the Thursday evening following a free Conversation was held by the congregation for the purpose of welcoming their new Minister, and was a decided success in every particular. The refreshments were superabundant and of the choicest variety, the music, both vocal and instrumental, was most delightful, and the addresses were pointed, spirited and practical in the highest degree. Every one seemed to have a full share of enjoyment and to be anxious to communicate as much pleasure as possible to others. We are sorry that want of space forbids us to give a fuller report of the proceedings of both evenings.

The JOURNAL is issued every alternate Saturday during the session of Queen's College, by the Committee appointed by the Alma Mater Society of the University.

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Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

NOTICE.

We would respectfully remind those of our readers who have not yet paid their subscriptions, that they would confer a favor by sending them in to our Treasurer. We have placed the subscription at the low figure of 50 cents, and therefore cannot afford to give any complimentary copies. Our Treasurer, Mr Jas. J. Craig, will thankfully receive such contributions.

Queen's College Journal.

KINGSTON, APRIL 11, 1874.

At the last meeting of the Alma Mater Society, a discussion took place on the expediency of founding an Alma Mater Prize for the purpose of fostering literary culture and taste among the Students in Arts. There is any amount of severe and thorough study done in the University, but it is felt that there is a deficiency in literary culture properly so called. Prizes are offered from time to time by the University for essays on various literary subjects, but their value is usually so small that few students ever compete for them. To offer a prize for the "best essay on the life and works of Shakspere," and then give as the prize to the successful competitor who has written an excellent essay, a wretched copy, (one vol.) of that author's works, badly bound, badly printed, full of inaccuracies, and contained between two faded boards of a cloth cover, is to stimulate literary taste with a vengeance. Were a prize of some value offered, there is not the slightest doubt that a number of competitors would appear, and submit essays of high merit. Was there ever a

prize poem, or essay, or oration read or delivered before the Convocation of Queen's College? Such an event is not within our recollection; perhaps not even the "veteran Professor" could recall it. Nor is there such a thing as a valedictory ever heard. Year after year is there no Bachelor who, after receiving his "sheep-skin," and his hood, can creditably acquit himself of such a task?—We hope the Alma Mater Society will complete arrangements for offering the prize next Session. It is proposed, we believe, to make its value fifteen or twenty dollars. But more of this in our next.

Hitherto the anniversary of the founding of Queen's, a University holiday, has been spent by the students in a quiet unobtrusive manner. It was not however devoid of everything that would fix it in the memory of the student; for the Senatus, thinking that the time might hang heavily on the hands of the studious youth, kindly provided a special amusement to vary the monotony of the day. This is nothing more or less than a meeting in Convocation Hall for the payment of Registration and other fees, a pastime in which every student willing or unwilling is required to take part. But it has been thought that there is too much sameness about these proceedings, and steps have recently been taken to inaugurate a new order of things next session. The proposal now before the students is to celebrate University day by a variety of athletic games, such as they have in other Universities. Something of this kind is desirable and necessary to keep in remembrance the natal day of Queen's, and to preserve the robust constitutions which students generally bring back with them after the Summer vacation. We expect to see a lively time next 16th of October, and hope that the increasing activity indicated by this movement will manifest itself, not only in this direction, but in everything connected with the University.

The next issue of the JOURNAL, which will appear about the first of May, will be the last number of the first volume. It will contain all the official announcements relating to the present Session, and as far as possible, to the next also. Our readers need not, therefore, expect much literary matter; but the information conveyed will be most interesting to all who pay any attention to University matters, and the work done in Queen's

We trust our readers will excuse us if we direct their attention to a short article in another column on "Absentmindedness." In perusing it, we would also ask them to bear this fact in mind, namely, that the JOURNAL was not intended as a money-making enterprise, and that unless all who have received and read it during the last six months pay their 50 cents, the students will have to foot the printer's bill. All those who have paid we cordially thank; and we make special mention of that graduate who sent our Treasurer \$5.00 instead of 50 cents. If all our graduates were only one-fourth as liberal as this gentleman, the JOURNAL could be made the best College paper in America.

THE class work in Arts closed on the 2nd inst. with the regular monthly examination. We noticed several of the students congratulating each other on the conclusion of the last monthly for this session, while others were bewailing the greater trouble yet to come in the shape of the final. Some felt happy because their light afflictions were over, others could not exclude from their view the dreaded struggle looming up in the near future. Some again were rejoicing that they were soon to be free from College restraints, when they could relax their minds and inhale abundance of pure country air without being haunted by visions of imperfect work and rigorous professorial exactions, while others were saddened by the near prospect of their departure from the scene of so many pleasant associations and sunny memories. The final examinations begin on the 13th inst. and will continue until the 24th inst. The greater number of the students will appear at these examinations, and we hope that all will acquitted themselves like scholars and come out of the trial successfully. Meanwhile the Divinites have to work on until the 15th. They will doubtless find it lonely with nothing to vary the monotony or dispel the silence of the College Halls.

Very gratifying and encouraging indications of the establishment of a Reading-room in the College are noticed by some of the observant, and it is confidently expected that the students of next and succeeding sessions will enjoy the privileges of such an institution. We have no hesitation in saying that such a room will be highly appreciated and largely used by those for whom it is intended. It is to

be hoped that every student will be fully alive to his own interests and those of his Alma Mater, so that with a true academic spirit he will do all in his power to merit the bestowal of such a privilege, and will assist by all proper means in obtaining advantages which the Principal and Professors are so willing and so anxious to secure.

The Committee appointed to make arrangements for the closing entertainment has reported. Subscriptions poured in from Students and other members of the Society "fast and furious;" the Convocation Hall has been secured for the spread; but the "flowing bowl" is not to be there. Queen's College is strictly temporite; lots of bivalves. The leading luminaries will air their eloquence; and altogether, a real jolly and happy time is expected.

ABSENTMINDEDNESS:

We have heard it stated that this is a peculiarity, characteristic of men of genius; and that its presence betokens no ordinary intellectual power. We have read of instances, where this trait unmistakably proved its eccentricity. A person while on his way to his place of business, imagined he had left his watch behind, he drew it out to see if he had time to return for it before an appointed hour, and finding that he had, he did so. We have heard of persons after ordering dinner getting so abstracted in thought that they forgot to partake of it, and after a while imagining they had dined, would order it to be taken away. We say we only heard of such men, we never met any of them. It is well authenticated about a gentleman who went eight miles for a shave, and who, after he got to the place, forgot what he went for and came home without it. We have no doubt about the veracity of the story concerning the Professor who drove home through pouring rain with his umbrella up—but not opened. Concerning the person who, at the hour of retiring, put his candle to bed and blew himself out of the window, we have some doubts. Strongly as these instances exemplify the mental phenomena to which allusion has been made, i. e., could name, if we liked, some three hundred or four hundred of them in the City of Kingston, the rest here and there throughout the country, who show this eccentricity of genius in a far more marked degree. Our readers will believe us when we say, that they

have taken the QUEEN'S COLLEGE JOURNAL for the last six months, but so absent-minded are they that as yet they have forgotten to pay for it.

BELIEF AND KNOWLEDGE.

Belief may be of two kinds,—intuitive and empirical, the former, we *feel* to be true, the latter, we *know* to be true, the one class includes all those beliefs which we are accustomed to speak of as necessary, self-evident truths, from which it is absolutely impossible to withhold our assent, and which compel belief the moment they are presented to our minds: the other includes all those beliefs whose truth we conceive to depend upon observation or experiment. At a first glance, it might be inferred that intuitive beliefs are formed, independent of knowledge, that we have here a class of beliefs which sustain no relation to evidence and that the view which insists upon the existence of such a relation, is thereby proven to be untenable, and ought, at once to be abandoned. But it need not be so. First glances are often very partial ones, truth unveils itself only to the steady persistent gaze. The fact in the case of all intuitive beliefs is, that the evidence is so completely bound up in the belief that it becomes indistinguishable, the process of belief being so instantaneous, that we entirely lose sight of the evidence upon which it rests. The evidence upon which all such beliefs rest is as reliable as that upon which rests the most firmly established empirical truths. Both kinds of belief rest ultimately upon the same basis—our own consciousness. Impeach the trustworthiness of consciousness, and you, at the same moment impeach the character of those beliefs with which it mediately or immediately acquaints you. But let us proceed to consider two other objections which we conceive might be urged against this view.

(1.) The same evidence, the same knowledge of facts is often the ground upon which rests a different belief. We find men whose erudition is profound as it is extensive, to whom the whole array of evidence in favor of a particular belief, has been forcibly presented, deliberately reject that belief which others were led, upon the presentation of the very same evidence, to accept. The difficulty, at first, appears formidable, but soon vanishes before the wand of scrutiny. All that the fact can indicate is not the non-existence of any such rela-

tion, but the manner in which that relation may be determined. It indicates, not that the believer in question, believed without evidence, not that his belief was independent of the evidence, but that the standpoint from which the believer views the evidence has changed, the mind which he brings to its examination, has been biased in such a manner that the facts have changed their position, the evidence is seen in a different garb, the knowledge has been assimilated by a different process of mental digestion. When two individuals view any class of facts from a different standpoint, the facts being seen in a different light, will necessitate a corresponding difference in their beliefs. The facts themselves have not changed—they are as unchangeable as the laws of Nature of which they are the exponents. The change is confined to the mind of the observer. Each of us views the facts of the universe through a mirror constructed in the workshop of our own individuality—the product of the surroundings mental and moral by which from infancy, we are acted upon. Truth in its naked grandeur, in its spotless purity, in its rounded completeness, is seen only by the Infinite Mind in which it forever dwells. As the rays of light proceeding from an object are refracted by the medium through which they pass, so that the object is seen occupying a false position, so the facts of the universe in passing through the mental-atmosphere which each of us possess, prior to their becoming actual knowledge, are more or less distorted, the degree of distortion varying with the condition of the mind into which they pass. Every one must be aware in what a different manner the objects of nature around, affect different individuals. With what different feelings, for instance, is a river viewed by different observers? To one mind it may suggest thoughts which link time with eternity, as it mirrors forth our swift-speeding human life gliding on to the ocean of eternity, another may view it only in its commercial aspects, losing sight of every thing else but the facilities it may afford for trading purposes, while a third may see in it only a delightful resort for bathing or boating. The object is thus seen by each in a different light varying in each case, with the mental or moral habits or idiosyncrasies of each beholder. Each of us, has an individuality more or less distinct, of his own, partly inherited, partly made up of the various mental and moral influences which, silently and unconscious-

ly have been operating upon us from our earliest years. The result is that knowledge or the facts which go to make it up, present themselves to different minds in different lights, with a different degree of force, and with a varying power of conviction. Truth, absolute truth, is the same forever, unchanging as the unchangeable mind of God, but ere it reaches us it has to pass through the atmosphere of our own individuality in the formation of which we have had very little control; it thus reaches us refracted; we view it from different stand points, through different mediums, in different aspects, and are, as a consequence, led to give undue prominence to a particular side of the fact presented, to the oblivion of other sides equally deserving notice and prominence. Our beliefs then, being the outcome of the knowledge acquired or the facts presented, must vary with the varying individuality through which they are viewed.

But (2.) — It is objected that many persons believe without any examination of evidence, or without any knowledge of the ground upon which their belief may rest. This may be alleged as an argument against the existence of any connection between belief and knowledge. All hereditary beliefs are of this nature. They are formed quickly, stored away in the mind as furniture in a house, and unhesitatingly accepted without any examination of the evidence upon which they rest. Such beliefs are simply unworthy of the name, unworthy of reception by any intelligent mind. Beliefs so received rest upon no reliable basis; they are just as likely to be false as true; never having been assimilated, they only produce mental or moral dyspepsia, and prove incapable of affording nourishment to the mental, moral, or spiritual life of the individual. They can only be entertained at the sacrifice of his individuality, at the sacrifice of that liberty of thought which is the inalienable birthright of every man, at the sacrifice of the interests of truth which it is his highest duty to defend, and to further, at the sacrifice of all those blessings and privileges which will flow in upon our race, when, before the advancing tide of omnipotent Truth, prejudice, superstition, ignorance and error shall be swept away. The objection, then, based upon the existence of such beliefs, is of very little weight. Their superficial character, the lack of depth and strength by which they are characterized, clearly show

that no belief worthy of the name can be entertained wholly disconnected from evidence or knowledge, as a basis upon which it may rest. We can conceive of hereditary beliefs firmly entertained and resting upon no other ground than that of authority, yet presenting no opposition to the view already enunciated. In such cases, the belief although directly resting upon mere authority, originally, and therefore really rests upon evidence, and in so far as it does so, may be even passively embraced, without anticipating any serious consequences. But it must be remembered that every subsequent acceptance of such belief so embraced necessarily involves a corresponding diminution of the force of conviction, until after a length of time, the belief becomes a cold formula floating in the mind, having no depth, and powerless to affect the heart or influence the life. The force of conviction which accompanied its original acceptance, when the whole array of evidence was presented forcibly to the mind, can only be secured by a repetition of the process—by a personal examination of the evidence. Thus only can a mere belief pass into reality, a cold formula into a vital power; thus only can it strike its root deep into the soil of the heart, assimilate to itself whatever nutriment it there finds, grow up and blossom in noble thinking and noble doing.

CORRESPONDENCE.

To the Editors of the Queen's College Journal.

SIRS:

Would you kindly insert the following in your columns:

JOKES.

Never was the proverb "There is nothing new under the sun," more truly exemplified than in the case of Jokes. We find under the paragraph entitled "Humours of the day," a collection of stale jokes, old puns, and witticisms brought together and boiled down and seasoned to suit the popular palate. Are we to have nothing original? Would it not be well if some one's green wit would relieve the monotony by following Artemus Ward's example and concocting a few original joks.

AN UNDER-GRADUATE.

Why has not Under-Graduate given us a specimen of original wit to begin with? He is quite right in what he says, but he should help to remedy the defect of which his complaint.—EP.

To the Editors of the Queen's College Journal.

SIRS:

I presume your columns are open for a reasonable amount of discussion on such academical subjects as are likely to be interesting to the students and all others interested in the educational status of our University. I take your permission as granted, and proceed to notice a point or two in our curriculum of study, which in my opinion, and in the opinion of many others, need attention on the part of those who have the arrangement of the curriculum in their hands. In their estimation it may be the very best for attaining the object they have in view, or it may be the best which they can make under existing circumstances. In the main, I grant that it is very good, and calculated to impart in most branches taught in a university sound and thorough knowledge, as any one who has carefully read your "academical notes," must have found out for himself. But in one respect the curriculum of Queen's is radically defective, and the sooner a remedy is provided, the better. One branch of study, one of the most useful that can find a place in any curriculum, is too much neglected; I mean that of English Language and Literature. For four years the literature of two dead languages is read and studied with much critical and philological research. Derivatives are traced back in their genealogical descent ever so far beyond the first migration of the Highlanders of central India. The lyric, epic, and dramatic poetry, the historical, philosophical, and oratorical writings of the Greeks and Romans receive a large share of attention and much earnest study. Greek and Roman antiquities are overfaken in due course; and at the end of the four years, the Professor of Classical Literature has so drilled his students in this department that they know Livy and Horace and Virgil, Homer and Aeschylus and Thucydides, better than any other equal number of men, dead or alive. And I am not at all disposed to quarrel with the amount of attention bestowed on the noble literature of Greece and Rome. It is the only way to learn classics; it is the only way in which the treasures of any language can be dug out; it is the only way in which a language itself may be thoroughly and successfully studied. But while these dead languages are receiving all this attention and study, let us see how our own living lan-

guage, our own noble English and its rich literature are treated. The first year a crotchety, inaccurate, uninviting book on Anglo-Saxon, called "Shute's Manual" is put into the hands of the Student, and he vexes his soul for seven long months in the declension of *fisc* and *gifu* and *uncer* and *twege*, in the conjugation of *secan* and *wesan* and *swieran* and *worcan*, and in reading scraps in Anglo-Saxon from the New Testament and the Feast of Holofernes. I should like to know how far all this is conducive to the study of English, how in any way it will help to improve one's language and diction. And the literature of the Anglo-Saxon is so meagre that it is not worth continuing its study the second session. So far, then, as the study of the English Language and Literature is concerned, the first session is lost. In past years an intelligible and interesting book on the English Language used to be the text-book; I mean Latham's Hand-book, a work which will repay perusal at any time, and in any stage of a person's studies. I am confident that its reappearance among our text-books would be hailed with no small pleasure. In the second year, English Literature properly so called is taken up. The treatment of the subject is chiefly historical, but more or less critical also. In this manner an effort is made to overtake the whole field of English Literature. Beginning with the Saxon of Llywerch-Hen, and touching briefly on the epic of Beowulf and the Brut of Layamon, the Lecturer rapidly glances at the productions of the Anglo-Saxon and earlier English Authors till he enters upon the more modern and advanced poetry of Chaucer, when English Literature assumes something like a definite shape, and requires a more elaborate treatment. The English drama is historically considered, and contrasted with the drama of France and Italy. There is then a brief examination of the Poets, Theologians, Essayists, Historians, and Novelists of the 17th and 18th centuries, and the early part of the present century. And this is all. The lectures are able and interesting, and convey a great deal of historical information. The student is required to take copious notes, and commit to memory tremendous lists of author's names, of the works they have written, and of the dates when they were ushered into the world. This is good—a capital exercise for the memory; but it is not the study of English Literature. In Classic-

al Literature the student is carefully taken through several portions in prose and verse of the most eminent authors. He is required to know accurately the construction, versification, and more prominent incidents in the *Alcestis* of Euripides, the *Agamemnon* of Aeschylus, and the *Antigone* of Sophocles, and to read critically a comedy or two of Plautus or Terence, not to mention any of the prose writings of the ancient masters. But how is it with our own literature? It is studied in this accurate, searching manner! Not at all! While it is quite legitimate to spend an hour or two over a choral ode of Aeschylus, the dust is allowed to accumulate on Shakespeare, and Milton, and Tennyson. It is quite in the ordinary course of things to spend a part of a session in elucidating the construction, and rendering intelligible some of the obscure and pedantic passages of Tacitus, but the student is left to acquire alone an elegant and vigorous English style. This is certainly the right way to study the ancient classics; but surely it is a great mistake to neglect the study of our own rich and noble literature. Why could not a play of Shakespeare, for example, be read every session along with the usual historical review. I am sure the Professor of English Literature would readily favour such a change if the Senate should see fit to make it. This would be vastly more profitable to a student than the mere drudgery of learning a long list of names, and dates, and titles.

STUDENT.

Thursday 2nd being the day on which the class work in Arts closed, in the evening the students, determined to put off dull care for a while prior to buckling on their armour for the closing struggle—the final—formed in procession and headed by one of the number with the pipes proceeded to serenade the Principal and Professors. The former gentleman was pleased to appear and acknowledge the compliment in an appropriate and pleasing manner. The procession afterwards marched through the principal streets of the city. The shrill pibroch as it gave forth the soul-stirring notes of "Scots wha hae" and other familiar Scottish Airs sounded beautifully on the evening air.

WHY are two ladies kissing each other an emblem of Christianity? Because they are doing unto each other as they would men should do unto them.—Ex.

PERSONALS.

The Rev. Charles I. Cameron, B.A., of '61 expects to return to Canada in September next. He is at present in Australia, whither he went after spending some years as Missionary in India. His old friends will be glad to see him back again. Of course he will pay his respects to the "old halls."

The Rev. James Fraser, B.A., of Chelsea, Quebec, is about to pull up his stakes and move to Litchfield, a romantic and charming parish on the banks of the Upper Ottawa, at the "call" of the "Kirk" in that place. He has our good wishes for his success. The people are to be congratulated on their choice.

After the meeting of the "Kirk" Syndic in June, Prof. MacKerras and family leave on a trip for the Continent of Europe. His close application to professorial duties, his exertions in aid of the Endowment scheme of the College, and the wearing care of high ecclesiastical responsibility, during the last number of years, have made some relaxation of this nature necessary; and we sincerely hope the trans-Atlantic trip will be the means of completely restoring him to his wonted health and spirit, and of enabling him next Fall to resume his classes in the University of which he is so distinguished an ornament.

Donald Maclean Esq., M.D., graduate of Queen's and formerly Professor in the Medical Faculty, has returned to spend the summer in Kingston. At present he is Professor in Ann Arbor University, Michigan, where he has won golden opinions from all classes of students.

The Perth Courier remarks that it is pleasing to know that our young townsman, Mr. H. U. Bain, is distinguishing himself as a medical student in McGill College University just as much as he did as an Arts' student in Queen's College. At the recent primary examination for M.D., he came out first with honors, in a class of thirty-three, most of whom had commenced their medical studies fully a year before him.

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JOURNAL.

—SAPIENTIA ET DOCTRINA STABILITAS.—

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No. 13.

PARTING.

In parting, perhaps, we are breaking a link
Which may not be united again ;
And firm as the chain is, 'tis painful to think
That absence can rend it in twain.

Oh, when shall we meet? Perhaps not until
Time.

Shall have withered our youth with our bloom,
And where? In some strange and far-distant
clime,
Or within the dear circle of home.

When together we dwell and together decay,
The change is less painful to view—
But oh! it is mournful to meet and to say,
Was it thou that last bade me adieu?

We may meet in sorrow, or sickness, or pain,
Or no more in this dark world of woe ;
But still the firm hope of our meeting again
Shall cheer us wherever we go.

Again we may meet when our hearts are less
warm,
Have been chilled by adversity's blast ;
But cold though they be, an invincible charm
Must hallow the scenes that are past.

We shall think of the days with the friends we
have seen,
And in fancy live o'er them once more ;
And sighing, remember that such things have
been ;
But will they seem bright as before?

Ah no ! even then to our memory shall steal
Some scenes that with these may compare,
And many a sorrow which they did not feel,
And a joy in which they had no share.

Thus, in parting perhaps we are breaking a link
Which may not be united again ;
And firm as the chain is, 'tis painful to think
That absence can rend it in twain.

[The above lines were written by James R. Cameron, who came from Prince Edward Island to attend the Medical College here. He was the brother of John J. Cameron, M.A., Divinity Student, and had entered on his studies only a few weeks, when he was seized with a fever which terminated fatally.—ED.]

EXAMINATIONS.

The following extract from Professor Huxley's address recently delivered before the Students of St. Andrew's, Aberdeen, on the occasion of his installation as Lord Rector, is so full of truth and so happily expressed that we cannot refrain from transcribing it :

" Examination,—thorough, searching examination—is an indispensable accompaniment of teaching; but I am almost inclined to commit myself to the very heterodox proposition that it is a necessary evil. I am a very old Examiner, having, for some twenty years past, been occupied with examinations on a considerable scale, of all sorts and conditions of men and women too—from the boys and girls of elementary schools to the candidates for Honours and Fellowships in the Universities. I will not say that, in this case as in so many others, the adage, that familiarity breeds contempt, holds good; but my admiration for the existing system of examination and its products, does not wax warmer as I see more of it. Examination, like fire, is a good servant, but a bad master, and there seems to me to be some danger of its becoming our master. I by no means stand alone in this opinion. Experienced friends of mine do not hesitate to say that students, whose career they watch, appear to them to become deteriorated by the constant effort to pass this or that examination, just as we hear of men's brains becoming affected by the daily necessity of catching a train. They work to pass, not to know; and outraged Science takes her revenge. They do pass and they don't know. I have passed sundry examinations in my time, not without credit, and I confess I am ashamed to think how very little real knowledge underlay the torrent of stuff which I was able to pour out on paper. In fact, that which examination, as ordinarily conducted, tests, is simply a man's power of work under stimulus, and his capacity for rapidly and clearly producing that which, for the time, he has got into his mind. Now, these faculties are by no means to be despised. They are of great value in practical life, and are the making of many an advocate and so-called statesman. But, in the pursuit of truth, scientific or other, they count for very little, unless they are supplemented by that long-continued, patient intending of the mind as Newton phrased it, which makes very little show in examinations. I

imagine that an Examiner who knows his students personally, must not unfrequently, have found himself in the position of finding A's paper better than B's, though his own judgment tells him, quite clearly, that B is the man who has the larger share of genuine capacity.

Again, there is a fallacy about Examiners. It is commonly supposed that any one who knows a subject is competent to teach; and no one seems to doubt that any one who knows a subject is competent to examine in it. I believe both these opinions to be serious mistakes: the latter, perhaps, the more serious of the two. In the first place, I do not believe that any one who is not, or has not been a teacher is really qualified to examine advanced students. And, in the second place, Examination is an Art, and a difficult one, which has to be learned like all other Arts.

Beginners always set too difficult questions: partly because they are afraid of being suspected of ignorance, if they set easy ones, and partly from not understanding their business. Suppose that you want to test the relative physical strength of a score of young men. You do not put a hundred weight down before them and tell each to swing it round. If you do, half of them won't be able to lift it at all, and only one or two will be able to perform the task. You must give them half a hundred weight, and see how they manoeuvre that, if you want to form any estimate of the muscular strength of each. So, a practical Examiner will seek for information respecting the mental vigour and training of candidates from the way in which they deal with questions easy enough to let reason, memory and method, have their free play.

No doubt, a great deal is to be done by the careful selection of Examiners, and by the copious introduction of practical work to remove the evils inseparable from examination; but, under the best circumstances, I believe that examination will remain but an imperfect test of knowledge, and a still more imperfect test of capacity, while it tells next to nothing about a man's power as an investigator.

There is much to be said in favor of restricting the highest degrees in each faculty, to those who have shown evidence of such original power by prosecuting a research under the eye of the Professor in whose province it lies; or, at any rate, under conditions which shall afford satisfactory proof that the work is theirs. The notion may sound revolutionary, but it is really very old—for I take it, that it lies at the bottom of that presentation of a thesis by the candidate for a doctorate, which has now, too often, become little better than a matter of form."

QUEEN'S UNIVERSITY.

The closing Convocation was held on Thursday, the 30th ult., in the Convocation Hall. The attendance of graduates, students and visitors was much larger than usual. By three o'clock p.m., the hour appointed for the meeting of Convocation, the hall was filled to its utmost capacity with graduates of former years, students and citizens who had turned out to witness the ceremonies and hear the announcements of the day. About half-past three the professional procession emerged from the sacred precincts of the Senate Chamber, the Very Rev. The Principal, at the head, followed by the Professors of Queen's College, and the Royal College of Physicians and Surgeons, and the successful candidates for degrees in Arts and Medicine, and graduates of former years. As the procession marched up the centre aisle of the hall the students rose to their feet, and at once commenced the famous tramp, which from time immemorial has opened the proceedings of Laureation Day. Quietness restored, prayer was offered by the Very Rev. The Principal, after which the distribution of prizes, the awarding of honors, and the laururation of graduates were proceeded with in the usual order. The Principal made a brief but comprehensive statement of the present condition and prospects of the University, both of which are exceedingly encouraging. After the ceremony of laururation was performed, the new graduates in Arts and Medicine were addressed by the Principal in regard to their position, duties and responsibilities after leaving the halls of their Alma Mater. At the close of the day's proceedings the following gentlemen were elected Fellows in the different faculties of the University:

In Arts, D. M. McIntyre, B.A.; in Divinity, the Rev. E. D. McLaren, M.A., B.D.; in Medicine, K. N. Fenwick, M.A., M.D.; and in Law, the Hon. Oliver Mowat, LL.D.

GRADUATES.—(1) Doctor of Medicine—(alphabetical list), and the subject of each candidate's Thesis:—Wm. Claxton, Verona, "Dysentery"; Kenneth N. Fenwick, Kingston, "Hemorrhage"; Herbert D. Ford, Kingston, "Bright's disease of the Kidneys"; Andrew M. Gibson, Perth, "Urine"; John Jones, Kingston, "Inflammation"; Solomon C. Maclean, Morrisburgh, "Alcohol."

(2) Master of Arts—(alphabetical list)—Robert J. Craig, B.A., Kingston, "The Earth a great Magnet"; Kenneth N. Fenwick, B.A., Kingston, "Insanity"; Archibald P. Knight, B.A., Hawkesbury Mills, "The study of Natural Science as compared with that of the Classics"; Malcolm MacGillivray, B.A., Collingwood, "The Nature of Beauty"; Andrew McCulloch, B.A., Scotland, Ont., "The Origin of the English Language"; Robert S. O'Loughlin, B.A., New York, "Journalism."

(3.) Bachelor of Arts.—I, Donald M. McIntyre; 2, James J. Craig; 3, George Gillies; 4, William J. Gibson; 5, John I. MacCraken; 6, Rev. John Gray, Orillia.

PASS MEN—ORDER OF MERIT.

ARTS.—First year.—I, John Reeve Lavell, Kingston; 2, Louis William Shannon, Kingston; 3, James Wilson Motherwell, Perth, with second class honors in classics; 4, Alexander McKitto, Beechburgh; 5, William Henderson Irvine, Township of Kingston, with second class honors in mathematics; 6, Peter O'Brian, L'Orignal; 7, Malcolm Stewart Oxley, Summerstown; 8, Henry Macpherson Dyckman, Kingston; 9, John Hamilton, Kingston; 10, Charles McDowell, Deerhurst; 11, Honry Lunn, Litchfield; 12, Jas. Cumberland, Rosemont; also, John Strange, Kingston, passed in classics and English language.

Second year.—I, John Ferguson, Belleville, with first class honors in English literature; 2, James George Stuart, Toronto; 3, Patrick Anderson Macdonald, Kingston; 4, John Brown McLaren, Kingston, with first class honors in English literature; 5, Thomas Wilson, Wardsville, with first class honors in classics; 6, George Claxton, Verona; 7, John Mowat Duff, Kingston; 8, Andrew Nugent, Centreville; 9, Hugh Cameron, Dewittville.

Third year.—I, Thomas Dickie Cumberland, Rosemont; 2, Robert W. Shannon, Kingston; 3, George Richard Webster, Lansdowne, with first class honors in metaphysics; 4, John Herald, Dundas; with first class honors in French, and second class honors in botany and zoology and in metaphysics; 5, Charles McKillop, Lanark; 6, John Ball Dow, Whitby; 7, Alexander Hugh Scott, Charlottenburgh; 8, John Mordy, Ross; 9, Henry Aney Asselstine, Kingston; 10, Thomas Stuart Glassford, Beaverton; 11, John Pringle, Galt; 12, James McArthur, East Williams; also William Mundell, Kingston, passed in classics, metaphysics, French, botany and zoology.

Fourth year.—I, Donald Malcolm McIntyre, with first class honors in classics, ethics, history, mineralogy and geology; 2, James J. Craig, with first class honors in history, mineralogy and geology; 3, George Gillies; 4, William John Gibson, with first class honors in mineralogy and geology, and second class honors in history; 5, John Inkerman, MacCraken.

MEDICINE.—Primary examination (alphabetical list)—Alfred Hyla Betts, Kingston; Allen B. Carscallen, Petworth; Adalbert Britton Deynard, Pietou; William E. Dingman, Milford; David Henry Dowsey, Frankville; George C. Dowsey, Frankville; Herbert Douglas Ford, Kingston; Joseph W. Lane, Williamsburgh; Thomas Masson, Menie; Leslie Tuttle, Centreville.

Final examination.—The six medical graduates above named.

THEOLOGY.—First year.—I, William Arthur Lang, Almonte.

Second year.—I, John Lowrie Stuart, Toronto; 2, Malcolm Macgillivray, Collingwood; 3, James Cormack, Kingston.

UNIVERSITY PRIZES.

ARTS.—Montreal.—For the best pass papers, first year, John Reeve Lavell

Montreal.—For the best pass papers, second year, John Ferguson.

Montreal.—For the best pass papers, third year, Thomas Dickie Cumberland.

Prince of Wales.—For the best pass papers at the examination for B.A., Donald Malcolm McIntyre.

THEOLOGY.

Lewis.—For a Lecture on John xv., 1-8, Robert John Craig, B.A.

CLASS PRIZES.

Students whose names are preceded by an asterisk gained prizes in books, as well as certificates of merit. The numbers following the name denote the per centage of the aggregate marks obtained at the monthly written examinations.

CARDINALS.—First year.—I, *John R. Lavell, 77; 2, *Louis W. Shannon, 71; 3, James W. Mohorwell, 70.

Second year.—I, *James G. Stuart, 77, and *Thomas Wilson, 77, equal; 2, Patrick A. Macdonald, 74; 3, John B. McLaren, 72.

Third year.—I, Thomas D. Cumberland, 82; 2, John B. Dow, 81; 3, Robert W. Shannon, 78; 4, John Herald, 75; 5, William Mundell, 75; 6, John Pringle, 71; 7, George R. Webster, 70.

Fourth year.—I, *Donald M. McIntyre, 91; George Gillies, 71; 3, James J. Craig, 70.

MATHEMATICS.—First year.—I, *John R. Lavell, 89; 2, *William H. Irvine, 80.

Second year.—I, *John Ferguson, 93; 2, *James G. Stuart, 81.

NATURAL PHILOSOPHY.—First year.—*Thomas D. Cumberland, 81.

Second year.—*Donald M. McIntyre, 85.

HISTORY.—*Donald M. McIntyre, 95; 2, James J. Craig, 90; 3, George Gillies, 85; 1, William J. Gibson, 80.

ENGLISH LITERATURE.—I, *John Ferguson, 95; 2, Patrick A. Macdonald, 93; 3, John Brown McLaren, 84; 4, James G. Stuart, 83; 5, John M. Duff, 79; 6, George Claxton.

ENGLISH LANGUAGE.—I, *John Reeve Lavell, 90; 2, Louis W. Shannon, 84; 3, William Irvine, 78.

FRENCH.—(Senior.)—I, *William Mundell, 95; 2, Robert W. Shannon, 90; 3, Thomas D. Cumberland, 83; 4, Henry A. Asselstine, 80; 5, John Herald, 77; 6, Alexander H. Scott, 77.

FRENCH.—(Junior.)—I, *Patrick A. Macdonald, 98; 2, James G. Stuart, 85; 3, John M. Duff, 82.

LOGIC.—*John Ferguson, 89.

METAPHYSICS.—I, *Geo. Richard Webster, 71; 2, *Robert Walker Shannon; 3, Charles McKillop. For best essays during the session—Charles McKillop.

ETHICS.—*Donald M. McIntyre. For best essays—Donald M. McIntyre.

CHEMISTRY.—I, *John Ferguson, 82; 2, Patrick Anderson McDonald, 80; 3, John Brown McLaren, 74; 4, James Geo. Stuart, 71.

BOTANY AND ZOOLOGY.—I, *Thomas Dickie Cumberland, 93; 2, Robert Walker Shannon, 89; 3, George Richard Webster, 86; 4, John Herald, 84; 5, William Mundell, 84; 6, Chas. McKillop, 80; 7, John Ball Dow, 80; 8, John Pringle, 74; 9, John Mordy, 72; 10, Henry Ayres Asselstine, 70.

MINERALOGY AND GEOLOGY.—I, *Donald Malcolm McIntyre, 95; 2, William John Gibson, 90; 3, James J. Craig, 86; 4, George Gillies, 80.

THE PRINCIPAL'S ADDRESS TO THE GRADUATES OF 1873-74.

GENTLEMEN:—There is at all times a real enjoyment in the gratification of a laudable ambition, and this enjoyment is always much enhanced, when the occasion of it comes to us under conditions, which beforehand imply a succession of years spent in patient and persevering effort. The distant goal does, when reached, become the more highly prized because of the distance at which it formerly stood. The laurels which we win are increased in value, at the moment of victory, by reason of the endurance, toil, and risk which aforetime magnified the difficulty of winning them. It is both natural and lawful that you should this day experience some satisfaction in receiving the degrees for which you have been competing. I desire to contribute somewhat to the agreeable feelings which are yours, and therefore, thus publicly, say to you that it has afforded the Senate of the University very great pleasure to find that the results of the recent examinations fully justify the conferment of these distinctions upon you, and I cordially join with my colleagues in congratulating you upon your merited reception of them.

Most pleasing it is to us to recognize and reward in this manner the successfulness of your work. At the same time while complimenting you on the very creditable way in which you have proved your deserts, and knowing though we do, as regards the greater number of you, that your connection with Queen's College, in the capacity of students, is thus day to terminate, we do not just yet feel ourselves called upon to abdicate the functions of the counsellor, but rather deem it both seasonable and right to join a few admonitions with our hearty expression of goodwill, hope, and confidence concerning your future career.

It occurs to me, in the first place, to remind you, that there is a sense of respect for your academic honours which it is your duty to cherish. By the assiduity with which you have striven to gain them, you have given proof of the value and dignity you attach to them thus far; henceforth it is required of you to regard them as a trust to be held by you with vigilance and care. Be faithful, I beseech you, to all the responsibilities of your guardianship.

Spare no solicitude to keep your laurels green. With a jealous eye, see to it that no withering influence impair their freshness. Sooner let your right hands forget their cunning than allow your honors to be soiled; by ought that is unmanly in sentiment or ignoble in practice. Let it be seen that from your title to rank with men of liberal education you derive a motive power which is of special utility, by the manner in which it constrains you to improve your life long condition of discipline and probation. Superior to many in respect of learning, establish your superiority in other respects by well tested deserts. Never be guilty of supposing that you can settle every question of personal worth by the mere production of your diploma. That will be of adverse account in certifying integrity of character, if you fail to support it by the credentials of a well spent life. In this respect, notwithstanding the position of honour which you have gained, you are on the common level of mankind at large. Your rank as University men will be of real service to you, only when you have made good your claim to a higher standing than that of the common level.

For another thing I remind you of the obligation under which you lie in relation to your fellowmen, as regards the knowledge you have acquired during your College Curriculum. The full value of your progress in study depends largely on its relation of subserviency to the practical purposes of life. From the mere possession of knowledge, it is true, you may derive much gratification. You may have infinite enjoyment in frequenting the domains of science, literature, and philosophy to which you have been introduced, and in making them contribute materials for thought and incitements to imagination or form a basis on which to build most rational speculations. But such enjoyment may be nothing more or better than the selfish realization of intellectual pleasures. It may suffice for the ascetic in his cave. But with those who have true notions of the dignity and utility of life the acquisition of knowledge and the cultivation of the mind become a power, the proper exercise of which is concerned with the faithful improvement of all the opportunities we have of doing good. The man of learning is a debtor to all men less privileged than he, and he never can have anything to his credit, if he do not diligently use his attainments to promote the well being of those to whom his influence extends. The right application of your scholastic acquirements is the duty now before you, whether you betake yourselves to some active vocation or devote your energies to a particular department of professional study—a duty the faithful discharging of which is fruitful of rewards more to be prized than all academic distinctions—a duty the nature and purpose of which make it fitting for you, before Him who is the Giver of all good gifts, to enter on its performance with a deliberate and solemn self-consecration. And here again you stand upon a common level with mankind at large, for though by your education you be distinguished above many, there is no special secret of success committed to your keeping. However different in value the work which is done by different men, the conditions of an honourable and useful life are the same in every rank and with respect to every occupation, and chief among these is earnest, cheerful, persevering toil, sustained by those higher sentiments which alone are worthy of us—the sentiments of self-respect, love to man, and trust in God. This causes the best of men, in that true humility which comes before honour and to a large degree constitutes its excellence, to remember that they are but men at the best.

I therefore remind you of another thing, namely, that so much learning acquired, or what is more important, so much intellectual development, is far from being the full measure of an educated man. The application of knowledge implies and includes the knowledge of application. You are fitted for the former only as you are advanced in the latter.

You will not, if you are wise, rely much upon your stock in hand, but, like the trader whom the world calls prudent, you will enlarge and improve it. You will not disjoin the standard you have reached from the industry which has been a necessity of reaching it. We should have reason to conclude that our labours in your behalf were very much lost, if we could not with some confidence feel that hereafter as heretofore, you will prove yourselves to be diligent students. An essential part of the advantage of a University Course consists in the formation of habits of attention, self-denial, and submission to rule. Without the cultivation of these in spite of all inducements to negligence or remissness, you will experience but little comfort and attain but poor success in any pursuit.

To these admonitions, few and easily remembered but of great importance, I only add an earnest wish that all through life, whatever your hearts may desire and your hands find to do, and wherever a gracious Providence may appoint your lot, you may be enabled to "quit you like men"—of purpose noble, in resolution firm, by reputation eminent. If such be the character of your future career your Alma Mater, gratefully remembered by you, shall have reason to rejoice that she can number you among her sons. And now, "the Lord bless you and keep you; the Lord make his face shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace."

ALMA MATER SUPPER.

On Tuesday evening last a supper was given by the Alma Mater Society to the graduates, ex-students, and students of the University, who either belong to the city or are at present sojourning here. In the absence of the President of the Society, the chair was occupied by Mr. Malcolm Macgillivray, M.A., 1st Vice-President. After ample justice had been done to the good things arranged in great profusion and variety on the tables, the more intellectual part of the evening's entertainment began by the chairman proposing the usual loyal toasts which were received with great enthusiasm. Then came the special toasts consisting of such as were most suitable for an Alma Mater Supper. Both those who proposed the toasts and those who responded to them declared in the strongest terms their devotion to Queen's College, their satisfaction at her increasing popularity and prosperity, and their bright hopes for her glorious future. Professors, graduates, and students united in expressing the same feelings towards their common University, and it was very gratifying to observe the great cordiality and warmth of friendship existing between these parties. Among those present we were happy to observe the representatives of the press in the persons of the respective proprietors of the Kingston Daily Papers. Not the least pleasing feature of the evening's entertainment was, that it was carried out on strictly temperance principles. We think that this was as it should be; for we hold that it is beneath the dignity and subversive of the end of a University to allow or countenance the use of wines at its festivals, that it is beneath the dignity of those connected in any way with an Institution whose object is to elevate the mind and improve the condition of men. Our Alma Mater has made a move in the right direction, and we hope on future occasions like that of Tuesday night the temperance character will be retained. After a very pleasant and social meeting, Professors, graduates and students joined hand in hand to sing "Auld langsyne," and then separated hoping to meet again "some ither nicht" to renew their friendship for one another and their attachment to old Queen's.

REUNION.

The following piece of information, which we were delighted to hear, will no doubt be most interesting and welcome to those of our readers more immediately concerned. When we have good news to communicate, we like to tell it at once, and therefore it is with pleasure we inform our readers that the Trustees of the University are contemplating the making of arrangements for a grand gathering of graduates and undergraduates at the close of next session. The proposal for this reunion, having been made in the generosity of the Trustees and at their own free will, indicates the lively interest which the Authorities of Queen's feel in their charge, and betokens the bestowal of greater favors in future. The bringing together of those who have studied in the same halls cannot fail to have a good effect both upon the parties who meet and their common University, and it is expected that, if the arrangements are carried out, every one who has it in his power will avail himself of the opportunity of showing by his presence that he has not forgotten his College friends nor the obligations under which he lies to his Alma Mater.

COUNCIL OF PUBLIC INSTRUCTION.

The new School Law makes provision for the appointment of a representative to this Council from all the Educational Institutions in Ontario having University powers. At the last meeting of the Senate of Queen's University the Rev. Principal Snodgrass was elected the representative of this Institution to the Council. A more suitable appointment could not be made. Dr. Snodgrass is a man of enlarged views, and wide experience in educational matters, and his opinion on the educational questions of the day will, we are confident, prove of eminent service in framing the laws which shall govern our National Schools.

One of the Divinity Students is of the opinion that he could formulate his views on Theology in about five years, provided he had nothing else to do. What fear need be entertained of the foundation and stability of theological science, so long as there are bright young men like this in our midst?

We notice with pleasure the publication of a lecture entitled, "A Canadian National Spirit," delivered before the Young Men's Association of St. Andrew's Church, Montreal, by a graduate of Queen's, A. T. Drummond, B.A., LL.B. It has just come to hand, and we have had time only to glance over it; but we can confidently assure our readers that it is well worthy a careful perusal.

A young lady, walking home from the last entertainment of the Elocution Society was accosted by a Freshman, a gentleman of fifteen summers. "Will you permit me to accompany you to your abode?" said he. "My mother doesn't allow me to play with little boys," was the extinguishing reply.

The JOURNAL is issued every alternate Saturday during the session of Queen's College, by the Committee appointed by the Alma Mater Society of the University.

TERMS.

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Subscriptions are to be paid to James J. Craig, Treasurer Finance Committee, and all communications to be addressed to D. B. McTavish, Secretary Finance Committee, Box 482, Kingston, Ontario. Literary contributions are to be addressed to Drawer 442, Kingston, Ontario.

Anonymous communications can receive no attention.

Contributors are requested to write only on one side of the paper, and all graduates and under-graduates of the University are requested to contribute literarily and liberally.

NOTICE.

We would respectfully remind those of our readers who have not yet paid their subscriptions, that they would confer a favor by sending them in to our Treasurer. We have placed the subscription at the low figure of 50 cents, and therefore cannot afford to give any complimentary copies. Our Treasurer, Mr. Jas. J. Craig, B.A., Cornwall, Ont., will thankfully receive such contributions.

Queen's College Journal.

KINGSTON, MAY 2, 1874.

We now close the first volume of the COLLEGE JOURNAL. When the prospectus was issued about a year ago, it was not without some misgivings as to the success which might attend the little enterprise that was being started. It was altogether a new feature in the history of our Alma Mater, and might not meet with the encouragement and support necessary to sustain it. The directors were inexperienced—tyroes in the art of journalism—and they might prove unequal to the duties required of them. When the first number was sent abroad in the land last October, the comments passed upon it were, some favourable, and some unfavourable. Some predicted for it a career of "long usefulness"; some hoped it might live, and others though encouraging us with kind words, felt dubious of the result; while not a few openly prophesied disaster. We leave our readers now to judge who were right and who were wrong. In the estimation of those whose opinion we most highly value the JOURNAL has been a success, and has in its own humble way been productive of considerable good. That it has many defects we are fully aware, and none regret more than ourselves that they are so numerous. But defects were unavoidable. Those on whom the burden of the work fell were Students, who had their studies to attend to; and those who have an idea of the amount of work entailed by the prescribed studies in Queen's University, know that any additional work must encroach upon the time that should be devoted to regular study. The mechanical part of the work was not such as we would have wished. Many typographical errors crept in, and often disfigured the copy. Although the printer is to be blamed in a great measure

for this, we are not unwilling to assume a share of the blame also. The proof had often to be read hurriedly, and mistakes would escape notice. Next session, we hope to improve the JOURNAL in every respect; and arrangements will be made before the opening of the session to carry this intention into effect.

During the past session we often felt tempted to complain of the little interest that the Graduates of Queen's showed in the JOURNAL; and even many of the Students might have rendered more aid than they did. In the future it is to be hoped this ground of complaint will be entirely removed. When the Graduates of Queen's see that our paper is not a temporary concern of short and feeble life, but a permanent part of our Alma Mater we are confident that they will extend to the College Organ a hearty and generous support.

To all who have aided us in the past we render hearty thanks. To the Professors of the University we are deeply indebted for their advice and encouragement, for the ready access they gave to all the information asked of them, and for the generous manner in which they have overlooked some slight indiscretions into which we have inadvertently fallen. All who have contributed to our Treasurer's Funds we hold in grateful remembrance, and hope that they and many more will favour us with their support next session.

We cannot understand why so many of the Students leave for other parts as soon as the examinations are over, instead of remaining for the closing ceremonies on Convocation Day. Surely all, or at least the majority of them could make such arrangements as would allow them to stay till the end of the session. It appears rather selfish, to say the least, for those, who are not compelled to go to start off as soon as their work is over, and leave only a few to do honour to the successful candidates for prizes and other honours. It must be a source of pleasure and satisfaction to those who have toiled for four years for their first degree, and also to those who may be graduating at a more advanced stage to find all the Students manifesting their interest in them by being present at the laureation ceremonies. And not only to these, but also to the Professors and all concerned in the College, as well as to the citizens of Kingston, would it be a pleasant thing to see the Students assembled in full force. It would give some idea of the inner life and activity of the University, and would quicken the interest of all parties in her welfare, for if Students show only a moderate interest in their Alma Mater, how can others not immediately connected with that Institution be expected to display any at all? During the session which has just closed, we have had a large number of Students, but nearly half of them left before Convocation. True, some of them could not conveniently remain, and our remarks do not refer to them, but a great many of them could have stayed just as well as not, and we are not disposed to excuse them. It is to be hoped, that in future years Students will consider it their duty to remain until the close of the Session. They need not fear that the few days between the Examinations and Convocation will be lost time. A true Student can employ his time profitably wherever he is.

KINGSTON AND THE ENDOWMENT SCHEME.

The total amount of *bona fide* subscriptions in Kingston to the Endowment Scheme is \$17966.00, of which \$14845 has been paid, leaving \$3121 unpaid. Sums not subscribed, amounting to \$1974.50, have been received, also \$156.00 as interest on unpaid subscriptions. The total receipts are, therefore, \$16975.50. Of this the Professors contributed \$3340. The subscription lists contain 151 names, and these are, as nearly as possible, equally divided between St. Andrew's Church and the community

at large. Subscribers belonging to St. Andrew's Church, including the Professors, promised \$10894.88 and have paid \$8578.88. A contribution of \$434.50, not subscribed, makes the total receipts from this source \$9013.38. Other citizens subscribed \$7071 and have paid \$6266.12. Contributions not subscribed, amounting to \$1540, make the total receipts from them \$7806.12.

If it be proper and pertinent at this time, and we think it is, to ask these questions in relation to the Endowment Scheme,—what has Kingston done for Queen's College? and, what has it got for its money?—the above figures enable us to answer them. We believe it to be indisputable that had the Endowment Scheme failed, the College would either have been closed, or it would have continued to exist in a very much reduced and enfeebled condition. No place or people was more interested in sustaining it than Kingston and its inhabitants. It was, therefore, right to expect that at so critical an emergency, as that which was caused by the discontinuance of the Government grant, Kingston would be the first to indicate its solicitude by a duly proportioned liberality, and that whatever it undertook to do, it would do promptly and thoroughly.

It is, perhaps, a little difficult to determine what the congregation of St. Andrew's Church would have done, had the College been situated elsewhere and had the same necessity for assisting it arisen. But, taking into account its age, history, numbers, means, and denominational concern, and measuring the probabilities of the case by results in other congregations, we may safely say that it would not have contributed less than \$3000. Deducting this from \$9013.38 the actual contribution, we have \$6013.38. It is fair to make a further deduction of \$3340, the sum given by the Professors, because their sole concern, the preservation of the Institution, would have been equally great had the College been elsewhere, and their assistance amounts simply to the College helping itself. Making this deduction we have \$2673.38 to be properly regarded as given by the members and adherents of St. Andrew's Church, on purely local grounds. This added to \$7806.12—the contribution from other citizens,—gives \$10479.50 as the result of purely local considerations—the fruit of a desire on the part of Kingston to retain the College—an investment made by a number of citizens in an establishment, capable of giving and expected to give, a certain return.

What is the return? The College remains. It is at least as vigorous as it ever was. The greatest benefits traceable to its presence it is impossible to estimate by any figures indicative of a money value. But the return does in part admit of computation in a pecuniary form. In No. 9 of the JOURNAL we gave an estimate of the annual expenditure occasioned by the College to the advantage of the city. That estimate was based on statistics and reports of two years ago, when the number of students was less than now. We gave it at \$25000, and have since seen no reason to make it less. This, therefore, is the money value of the return which the city receives yearly for voluntary contributions that have not exceeded \$10479.50, and that have been made by some 150 citizens. It is surely a remarkably good return—fully justifying all we formerly advanced in favour of a generous consideration by the community of yet existing wants, and in favour of liberal action on the part of the City Fathers.

Supposing the City Council were petitioned for a reasonable annual grant for prizes or open scholarships in the Faculty of Arts, or for the celebration of University day, or for putting and keeping the grounds in proper order, or for a round sum to assist in the erection of fire-proof isolated premises for the accommodation of the Library, or for the building and furnishing of a gymnasium in which the students might give some profitable attention to healthful, physical training, would the request be favourably entertained? And if not, why not? Would a deaf ear be turned to the argument,

that while the success of the Endowment Scheme has secured for the city most valuable advantages, it has done nothing more for the College than barely insure its existence, leaving it still to do its noble work with parsimonious economy, without the means of obtaining a few of those varied attractions that are helpful in nurturing a favourable public opinion and patronage?

In the meantime, while cogitating and inviting cogitation, as to the probable result of any such application, we again respectfully crave attention to the condition of the streets, especially Arch and Deacon streets, on which the College property is situated. There is a field there for the enforcement of police and sanitary regulations, which it would simply be no credit to enter upon at once, but which it is a very great discredit to leave as it is for a single day.

A word or two as to unpaid subscriptions. April 1872 was the date fixed and agreed to, for the payment of final instalments. Obligations as yet unhonoured amount to \$3,121, but \$600 of this produces interest, and death, we say it with sadness, has come between subscribers and the fulfilment of their promises to the extent of \$270. Interest on the balance at seven per cent., namely, \$157 would be a most important addition to the revenue in present circumstances. Is it creditable to subscribers? Does it comport with the dictates of personal and social honor?—to withhold both principal and interest for so long a time.

UNIVERSITY PRIZES.

At a special meeting of the Alma Mater Society held on the 24th of April, arrangements were completed for offering a prize of \$20 annually for the best Essay on some subject in connection with Oratory. The subject chosen for competition next session is "The Oratory of the Greeks." It was the wish of the Society that the prize should rank as a University prize, and to this end the regulations affecting it were submitted for the approval of the Senate. The Society adopted the following resolution: "Resolved, that the Alma Mater Society of Queen's University offer annually a prize of the value of twenty dollars, (\$20) for the best essay on some subject in connection with Oratory—open for competition to Students of the graduating class in Arts."

"The Senate agreed to record its cordial approbation of the action of the Alma Mater Society, and give the prize founded by the Society the rank of a University prize."

In the last number of the JOURNAL some observations were made on the prizes offered for essays on various literary subjects. It was held that, from their small value, they encouraged no competition, that they were not a sufficient stimulus or inducement to Students to engage in literary compositions like essays which require considerable time and study in their preparation. We inadvertently omitted to mention that the prizes to which we had reference were not University prizes, but class-prizes offered by the Professors in connection with their several departments. The University prizes are very valuable. A distinguished student during the four years of his Art's course may obtain a prize to the value of \$150. The Prince of Wales' prizeman of the present session gained, during his course, prizes to the value of \$135 or \$140, and he did not gain all the first prizes in his class. We thought it but fair to state this so that there might be no misapprehension as to the nature and the value of the prizes given in our Alma Mater. The class prizes are not as valuable as the Professors would like, but as the financial position of the College improves, more valuable prizes will be given. More University prizes are offered for competition next session, than have been for a number of years. So soon as it was seen that there was a desire on the part of students to enter the lists if sufficient inducements were held out, the friends of the College at once came to the front, and placed at the disposal of the Senate no less than five new prizes, and all of no small value as the subjoined list will show. The Alma Mater prize is the smallest, but we hope that our

fellow-members outside of Kingston will enable us next spring to make it at least equal to the others. At present we could not very well venture on a larger sum, as we have the JOURNAL on our hands, and hope to increase its range and usefulness. Now that these valuable prizes are offered, it is most desirable that the competition for them should be vigorous. All of course cannot gain them, but the time spent in the preparation of an essay or poem is time very profitably employed. The subjects announced are all rich and interesting, and bearing closely on one or other of the departments of study in the Faculty of Arts. The following is a list of the University Prizes for Session 1874-75:

I.—By the Alma Mater Society—\$20, for the best Essay on "The Oratory of the Greeks." Open to all Students of the graduating class in Arts.

II.—By the Principal—\$25, for the best poem of at least fifty lines on "The death of Livingston." Open to all registered Students.

III.—By George A. Kirkpatrick, Esq., M.P.—\$25, for the best essay on "Kant's Critique of the Pure Reason."

IV.—By the Chairman of the Board of Trustees—\$25, for the best essay on "The chemical effects of Light and their application to photography."

V.—By James Craig, Esq., M.P.P.—\$25, for the best essay on "The Life and Writings of Milton."

Prizes III, IV, and V, are open to all Students in Arts.

CONDITIONS OF COMPLETION.

1. Poems and Essays must be given in to the Secretary of the Senate not later than the 15th November.

2. Each production is to bear a motto instead of the Author's name, and to have attached to it sealed envelope, bearing the same motto and containing a written declaration over the Author's signature, to the effect that the poem or essay is his own unaided composition.

3. The envelopes attached to successful productions shall be opened and the Author's name made known at the closing Convocation of the Session.

4. The best essays or poems must be reported by the Examiners to be of sufficient merit to entitle their Authors to the prizes competed for.

5. The successful productions shall be the property of the University and be at the disposal of the Senate.

ATHLETIC ASSOCIATION.

At a mass meeting of the Students in Arts and Theology, held on Friday the 24th of April, the Association bearing this name was formed. The name sufficiently indicates the object in view, and we believe it is one which will commend itself to all who take any interest in such matters. An average amount of physical training is not less desirable or useful than intellectual culture. Indeed they are complementary of each other, and a moderate degree of physical exercise is necessary to the conservation of a sound mind in a sound body.

The following is the constitution adopted by the Association:

I.—The name of the Association shall be The Queen's College Athletic Association.

II.—The Association shall be composed of the Students attending classes in Arts and Theology.

III.—The office-bearers shall consist of a President, Vice-President, and Secretary-Treasurer.

IV.—The Committee shall consist of the Officers together with three Students from Arts, and one from Theology.

V.—The Committee shall have power to call a meeting of the Association whenever in their opinion the interests of the Association demand it.

VI.—The Annual Meeting of the Association shall be held on the second Saturday in November.

VII.—There shall be held once in each year under the auspices of the Association A Public Tournament.

VIII.—Each member shall pay an annual fee of fifty cents.

IX.—The Principal and Professors together with all Graduates of the University shall be honorary members of the Association.

The following are the Officers of the Association:

President, Principal Sudgrass.

Vice-President, T. D. Cumberland.

Sec. Treasurer, John Pringle.

ROYAL COLLEGE OF PHYSICIANS AND SURGEONS.

The Medical Department of Queen's University now known as the Royal College of Physicians and Surgeons, closed its Session's work about a month ago. The attendance was remarkably good, better than it has been for some years past. A great amount of zeal in the prosecution of the course of study was manifested by the great majority of those in attendance much to the gratification and encouragement of the Teachers. The next session will commence on the first Wednesday of October. A change has been made as far as the Anatomical and Botanical Chairs are concerned. Dr. Dupuis will in future teach Anatomy, and an able and successful teacher we feel confident he will make. Dr. Neish has been transferred to the Chair of Botany which he is admirably adapted to fill. The annual announcement of the College, will be published in the course of the Summer and sent to every Student and Graduate whose address can be obtained. Graduates will confer a favour on the Registrar by letting him know of their whereabouts; for each and every member of the Faculty continues to feel a warm interest in the welfare of all those whose professional characters they have had so much share in moulding. It is very gratifying to be able to state that of the considerable number of Students of this School who lately submitted themselves to examination before the Medical Council of Ontario all passed in a highly satisfactory manner.

The examinations of the College of Physicians and Surgeons of Ontario, held in the University at Toronto, closed on the 9th of April. The following students from the Medical School of Kingston passed their respective examinations.

FINAL.

K. N. Fenwick,	Without an Oral Exam.
A. M. Gibson,	
C. H. Lavell,	
S. C. McLean.	

J. B. Kennedy.

PRIMARY.

A. Carseallen,	Without an Oral Exam.
Leslie Tuttle,	
K. N. Fenwick,	
A. M. Gibson.	
D. H. Dowdley.	
A. B. Deynard	
A. H. Betts.	

R. F. Preston.

J. B. Kennedy.

Professor Watson leaves for Scotland in a few days to enjoy the summer holidays in his native air. May the Western breezes be propitious to land him there, and may the Eastern bring him back again to resume his work among the Sons of Queen's with whom he is already so deservedly popular.

The Rev. E. D. McLaren, B.D., the Rev. John F. Fraser, B.A., and Mr. Mark R. Rowse, B.A., revisited on Tuesday evening the scene of many exploits and pleasant memories—the Convocation Hall—where in company with a large number of Students and fellow-graduates they spent an enjoyable evening over the hospitalities of the Alma Mater Society. The hearty greetings which these gentlemen received on every side showed that they are still fresh and green in the memory of their old associates.

We learn that Prof. Ferguson and family intend leaving soon for the continent of Europe, where they will spend the coming Summer. We wish them all a pleasant and prosperous trip over the hasty wave, and hope to see the Professor hale and hearty when he returns next Autumn to resume his work in Queen's.

Mr. Andrew McCulloch, B.A., of '71, and at present Head Master of Scotland High School, appeared on Thursday for his M.A. He is looking hale, and seems to have lost none of his affection for "Old Queen's."

It is noticeable that, in the majority of cases, those living at a distance from Kingston, who apply for the degree of M.A., fail to put in an appearance on Convocation Day. This is not as it should be: surely if the degree is worth getting, it is worth coming to Kingston for, and moreover graduates would show a better spirit towards their University, if they would appreciate the honor by being present when it was conferred. All praise to the solitary exception who this year, at considerable personal inconvenience, showed his devotion by coming 300 miles to attend the closing ceremonies.

AGENTS WANTED.

Now that the students have left the city and are scattered through the Country, an excellent opportunity is afforded of making themselves useful by getting subscribers for the JOURNAL. Every student will no doubt meet with many who take a deep interest in the College, and who only need to be told of the JOURNAL to become subscribers.

Let each, then, constitute himself a canvasser, and thus aid in widening our circulation and influence. It has been proposed to bring out the JOURNAL in magazine form next session, and if this proposal can be carried out, our paper will certainly be more convenient and will look much more respectable. But the taking of such steps would require quite an increase in our funds, and therefore it is hoped that every student will set about the work of getting subscribers and their money with as much zeal and activity as if it were his own private business. The subscription fee will be the same as this session, namely, fifty cents. The JOURNAL is now fairly established and there need be no fear, on the part of any subscriber or any one who would like to be a subscriber, that he is investing his money in an uncertain concern. Every student who makes himself an active agent for the College paper will confer a benefit upon himself, upon his fellow-students, and upon his Alma Mater.

We would also urge upon the students the desirability of preparing articles, during the summer, for insertion in the next volume of the JOURNAL, so that the Editors may not be under the necessity of getting up all, or at least by far the greater part of the matter, as was the case this session, but may have a stock in hand from which to make selections. One of the objects in starting the JOURNAL was to cultivate a literary taste among the students, and we hope that after this many more of them will take advantage of the means placed in their power. No one will regret the time and trouble spent in carefully preparing articles for insertion; for the benefit derived by the writer will far more than counterbalance the care and trouble which he bestows upon his literary productions. It is hoped that many will take the hint, and liberally bestow their contributions upon the Editors' table, until it shall even groan with the weight of accumulated knowledge.

A COMPARISON OF HOMER AND VIRGIL.

1, HOMER.

In our last issue we gave a short sketch of the nature of Epic Poetry, and if we correctly stated the characteristics of the epic poem, we must regard the Homeric Poems as the most perfect epics ever written. We do not intend to enter into the question raised by Wolff, although we are inclined, with Mrs. Browning, to brand him as a "heretic." We shall only remark that it would be little short of a miracle if a poem so complete as the "Iliad," and so united by one idea—the anger of Achilles—should have fortuitously arranged itself into its present shape. We are rather inclined to regard Wolff's theory as an unconscious tribute to the completeness of the several parts. So much is this the case that each book may be admired by itself, even when disconnected from the rest of the poem. In both of the Homeric poems we find the most perfect and beautiful balance between the national character, as exhibited in the family, the state and religious belief, and the peculiarities of each separate individual. There is also the most perfect harmony between man and nature, conscious action and external events. And although the individual heroes seem at first sight to be too free and unrestrained in their actions, yet this is so tempered by the earnestness of fate that the presentation as a whole is the highest we are capable of conceiving. The very gods are so intensely human in their character that even we do not feel any incongruity in their appearance on the arena of actual life.

It has been said that Homer made gods for the Greeks. This is true in a sense, but it must not be understood to mean that he created the gods entirely by an effort of imagination. What he did do was to put into a beautiful and artistic form the religious ideas and floating traditions of his age, and in this sense his poem was the Bible of the Greeks. To regard his poems as mere products of fancy is totally to overlook their meaning. However doubtful the facts he narrates may seem to us in the light of modern criticism, there can be no doubt that he believed implicitly what he wrote. By this we do not mean that he simply transcribed what he believed to be the early history of Greece; but that the main facts about which he wrote, the actual existence of the gods and their descent into the common life of men, actually occurred. As a poet he represented his beliefs in a poetic form giving harmony and consistency to vague and contradictory traditions. We are now able to trace the genesis of the Greek gods back to the powers of nature; but such an idea was totally foreign to the ingenuous mind of the old poet. He had thorough belief in what he wrote and it is this which constitutes one of his great charms.

Homer's poems possess the main characteristic of every great work of art—that it should reflect the features of his age. And this he has done thoroughly, and all the more perfectly that it never occurred to him to do anything else. The ancient Greek spirit is revealed to us in all its fulness and depth, so that in reading his pages the antique heroes move before us, distinct and life-like as when they were alive.

Another characteristic, closely connected with his earnestness and unconsciousness, is the extreme simplicity and directness of his language. The refinement of a later age which takes a delight in words for their own sake was totally alien to his age and character. Homer, unlike Virgil, never troubles us with remote and indirect meanings. What he has to say, he says in the simplest and most direct language that occurs to him. He leaves nothing to be inferred; but becomes even garrulous in his talk, as old men and ancient nations are wont to be. Nor has he any of that delicacy,

which veils some human relations in vague and ambiguous language. Like all early peoples he uses words that no one can misunderstand. The Amours of the gods, and the animal vigour of some of his characters are portrayed with the same freedom that characterizes his delineations of the more legitimate relations of the family. This intense *humanity* of Homer—the utter want of self consciousness—is one of his great charms. He enters so thoroughly into the characters he portrays, and shows indirectly such sympathy with them, that we come almost to love him.

2, VIRGIL.

When we pass from the "Iliad" or "Odyssey" of Homer to the "Aeneid" of Virgil, we feel that we have left the simplicity and faith of an early age and entered into a period of refinement and luxury and disbelief. In outward form the "Iliad" and the "Aeneid" resemble each other, but the spirit is totally different. Homer paints what he believes; Virgil what he would fain make us believe. Achilles, although he is apt to remind us of a Sullen School-boy who frets because he does not get the cake he wishes, is nevertheless intensely human; Aeneas is little more than a cold perambulating abstraction; Achilles is a brave warrior by nature; Aeneas is courageous because he knows he will win. Virgil may be said to oscillate continually between two worlds: the phantom world of poetry and the real world lying around him. But he never completely escapes from either. He is a "maker," but he is always conscious that he is a maker. As a scholar and a poet he can partially sympathize with Homer, but the degenerating influences of his time are too strong for him, and he is dragged down into the second rank of epic poets. We do not mean that the Aeneid is an immoral poem, for it is as fastidiously pure as the writings of our own Tennyson. But this of itself is a proof that the freshness and spontaneity of the age of Homer had gone, and given place to a more artificial and polished epoch.

Homer and Virgil are thus contrasted as spontaneous and artistic poets. The materials from which the Homeric poems are framed are in perfect harmony with the mind of this author; Virgil is continually reminding us that his own mode of looking at things is quite different from the world he wishes to present to us. This becomes specially apparent in the case of the gods. Virgil makes the pretence of being in earnest when he delineates the actions of the gods; but they are so wanting in fresh vitality that we see at once that they are mere creatures of the imagination, and credible to no one, the poet himself included. Throughout the whole of the Aeneid there is thus an opposition, an unrecconciled struggle between Virgil's own time and ancient tradition, between the fairy-land of poetry and the prosaic clearness of the understanding.

The characters of Virgil are like the old Kings and Consuls of Livy, who talk as they would have done in the Historian's time in the Roman Forum, or if they had been trained in the schools of Rhetoric. In Homer, on the other hand, the gods swim in a magic light half-poetical and half-real. They are not brought so closely into connection with every-day life as to shock our faith, while they are not so shadowy as to have no reality to our minds. This power of presenting the gods in a human and natural form is one of Homer's chief excellencies. Virgil's gods on the contrary move awkward and forward, in a miraculous and yet mechanical manner, between heaven and earth. This imperfection of Virgil may be shown more distinctly by a reference to two of the episodes in the Aeneid. The tragic death of Dido is of so modern a colouring that Tasso could partly imitate it and partly translate it verbally. Again, the descent of Ulysses into Hades contrasts very favorably with Virgil's account of the descent of Aeneas. In Homer, this dark, twilight abode of the shades appears in a troubled cloud, in a mixture of fancy and reality, which holds us spell-bound by its wonderful magic. Homer does not lead

Ulysses into a world, ready prepared and fitted up after the approved modern fashion, Ulysses himself digs a cavity, in which he pours the blood of a he-goat, which he slays for the purpose; he then summons the shades and bids some drink the warm blood and give him intelligence, while he drives away with his sword others who pass around him to quench their thirst. All takes place in a natural manner by means of the hero himself, who unlike Aeneas and Dante, is not a mere passive instrument. In Virgil, Aeneas descends, in a methodic way, the stair to Hades, where Cerberus, Tantalus and the rest live in a house carefully fitted up with infernal goods. The same want of spontaneity is evident in the language of Virgil. He will not say anything directly if he can do so indirectly, and even in the narrative itself he prefers to convey it, whenever it is possible, in an indirect way. His language is always polished, like that of Pope, but it is deficient in directness. We have dwelt more upon Virgil's faults than his excellencies; for the latter are patent to all, while the former are overlooked. His deficiencies were those of his age; his poetic ability was all his own. Perhaps it is not too much to say that his great mistake was in writing an Epic poem at all; or at least, in introducing into it elements in which neither himself nor his cultured contemporaries had any faith.

To the Editors of the College Journal,

It has perplexed me very much, and I have heard others declare themselves to be similarly troubled, to discover what is the idea of the authorities in retaining that circular fence in front of the College buildings. Is it kept there as a reminder to the students of geometrical principles, since it compels them to describe a semi-circle every time they go to and from their classes? Is it retained because the ground within is too sacred to be trampled upon by the unscrupulous sole of the student, or is it kept as an illustration of the primitive manner of fortification? It may be that this palisaded circumference of a circle is considered to be a necessary element in making up the beauty of the whole scene. Certainly it does correspond remarkably well with some of the surroundings, especially with that ancient pile of buildings on the right as you approach the College. However, I am sure there would not be much danger of destroying the lines of beauty by removing the fence and continuing in a straight line the walk from the street to the front entrance. There is no doubt that it would enhance the pleasant appearance of the face of Nature in the vicinity referred to. If the enclosed ground is used for any particular purpose at present, could not just as suitable a spot in a more convenient situation be found for that purpose? If there is any doubt as to the propriety of destroying the symmetry of the existing state of things by taking away the fence alone, let the experiment at least be tried; it can be done with very little expense; and then if it fails, matters can be remedied by removing the barn also to some more suitable locality. The immediate approaches will then surely present a more inviting aspect to the public, and a more academic appearance to the students. It may be asked if the students really feel the inconvenience, or if they at all regard the appearance of the College. The one and only answer is, that they do. I have

heard many of them repeatedly express their wonder that the obstruction in front of the College should be allowed to remain, and they have often given utterance to the desire that it should be removed. I am sure I echo the sentiments of every student, when I express the hope that before our return next session the fence will be removed and the winding path made straight. A.B.

THE CALENDAR.

The Calendar of the University will be published in due time and will contain, besides the usual information, a list of all the graduates in all the Faculties from the founding of the University till the present time. Another change will be, that French and German will be made optional. Arts students of the second and third years may take either French or German, but they must take one of them. Any who do not receive the Calendar can have it by applying to the Registrar, Prof. Mowat.

MISSION WORK.

The Missionary Association of the College sends out this year quite a number of Students to labour as Missionaries during the summer months. The following is a list of their names and the places to which they have been sent:

To Saugeen Presbytery—Messrs. C. McEachern and Jas. Cumberland.

To London Presbytery—Mr. D. McEachern.

To Toronto Presbytery—Messrs. M. Macgillivray, Jas. Stuart and J. Mordy.

To Victoria Presbytery—Mr. A. Macgillivray.

To Kingston Presbytery—Messrs. Ross and Taylor.

To Perth Presbytery—Messrs. Hamel and J. T. Patterson.

To Ottawa Presbytery—Messrs. R. J. Craig and Jas. Cormack.

To Glengary Presbytery—Mr. J. L. Stuart.

To Montreal Presbytery—Messrs. J. J. Cameron, C. McKillop and Cockburn.

To Quebec Presbytery—Mr. John Pringle.

To Matapedia—Mr. W. A. Lang.

In a Latin class, a few days since, a young lady was called up for the declension of a certain word. She boldly proceeded: "Hic, haec, hoc, Hug-us, Hug-us, Hug-us," which latter was received with joyful applause by the boys.
—Ex.

"A Senior stuffing for examination has developed the ethics of Sunday work in a way to render further elucidation unnecessary. He reasons that if the Lord justifies a man for trying to help the ass from the pit on the Sabbath day, much more would He justify the ass for trying to get out himself."

HOW TO KEEP A SITUATION.

An observing correspondent in the *Western Rural* gives the following hints on the above subject:

Be ready to throw in an odd half hour or an hour's time when it will be an accommodation, and don't seem to make a merit of it. Do it heartily. Though not a word be said your employer will make a note of it. Make yourself indispensable to him, and he will lose many of the opposite kind before he will part with you.

Those young men who watch the clock to see the very second their working hour is up—who leave, no matter what state the work may be in, at precisely the instant—who calculate the extra amount they can slight their work, and yet not get reproved—who are lavish of their employer's goods—will always be the first to receive notice, when times are dull, that their services are no longer required.

Agassiz estimate that a man's finger-nails will grow to be three thousand feet long if he leaves them uncut for one thousand years. Lots of men have started out to see if Agassiz is right.

A good college paper is worth more for the moral and gentlemanly tone of college life than a library of by-laws, and an army of faculty spies.—*N. Y. Independent.*

At the preliminary degree examination of 'little go,' at Cambridge, a candidate from Girton College, the new college for women, gained a first-class, and another passed in the extra course, which includes algebra, trigonometry, and mechanics.

The annual Convocation of McGill College took place on 30th March when fifteen law and thirty-one medical students graduated. Eighteen of the latter were from Ontario, eleven from Quebec, one from Nova Scotia, and one from the United States.

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BOOKS RECEIVED

Chatterbox for 1873.
Little Folks for 1873.
Our Own Magazine for 1873.
The Adviser for 1873.
Sunday Magazine for 1873.
Child's Own Magazine for 1873.
Children's Treasure.
Infanta's Delight.
Cassell's Illustrated Almanac for 1874.
Every Boy's Annual for 1874.

Routledge's Christmas Annual for 1874.
Collins' Globe Dictionary, 759 pages, Illus-
trated, Price only 75 cents.
New Dictionary of Derivations—30cts.
New Dictionary of Synonyms—30cts.

The International Atlas.
The Students' Atlas of Modern Geog-
raphy.
The Students' Atlas of Classical Geo-
graphy.
New Books for Boys and Girls.
Music Books for Presents.
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the Master, every evening in the study-
room, where books of reference are sup-
plied.

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